

AN

# INDEX

TO THE

## TRACTS FOR THE TIMES.

BY

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AUTHOR OF "IRISH ECCLESIASTICAL FINANCE,"

&c. &c.

"Whatever points of revelation the Almighty designs to be received universally, we may be sure he must have made universally accessible."—*Preface to Scripture Revelation concerning a Future State, by a Country Pastor.*

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## PREFACE.

THE celebrity which has been achieved by the theologians, who constitute what has now received the appellation of the Tractarian School of Divinity, forms of itself a sufficient apology for the publication of an Index to their now voluminous writings. At the same time, the compiler of the present work would at once candidly acknowledge, that the vast influence conferred on so many of these divines, by their station and position in one of our national Universities, and, as it appears, retained by them to a great extent, in the face of recent censures, has been with himself a main inducement to prosecute his task. Under the first consideration, fidelity in the analysis, and a steady regard to its serviceableness as a work of reference, would be the main qualifications required from him, to render the Index useful and acceptable to all, of whatever theological view, who have been or who may be led to take an interest in the writings in question. In the latter, the compiler conceives that he is rendering an important assistance to persons of serious minds, to whom the tendency of the Tractarian divinity, its probable results, and further development, have become matters of anxious inquiry. Such a publication cannot, of course, from its very nature, extend to any account of the circumstances under which opinions, that had for some time (as it appears) been silently working their way in the University of Oxford, first, in the year 1833, received from the hands, of the late Mr. Rose, of Cambridge, in combination with Messrs. Newman, Froude, Keble, Perceval, and another party not named, a systematic provision for their extension among the younger clergy of the United Church. But the public

statement of Mr. Perceval, published in the *Irish Ecclesiastical Journal* in the early part of last year, and relating to the society, renders this less a matter of regret.

To these statements, (*Irish Ecclesiastical Journal*, March 1841,) and to Mr. Newman's prefaces prefixed to the first and third volume of the Tracts, the compiler would refer, as very easily obtained, and as furnishing the clearest and most ample account of the circumstances which suggested, and the feelings which advanced the formation of the party. The proceedings in Oxford in 1836, in the case of the Divinity Professorship, may also be referred to as indicating the influence which they had obtained at this early period, and as accounting for the manifest dilatoriness of that University, in not bearing its testimony, until five years after, to the dangerous character of the system.<sup>a</sup>

But the questions, What is Tractarianism? In what does it consist? What are its limits? Its leading features? Is it progressive or stationary? Is it developing itself further, or fixed and immovable, ancient or new? These are questions to which satisfactory answers can rarely be obtained, although they constitute an indispensable preliminary to any serviceable discussion on the merits and demerits of the system.

If it be asked, whether the object hinted at might not be accomplished sufficiently well, by judiciously selected extracts—exhibiting in clear and unequivocal propositions the opinions of the several writers; it may be replied, that the voluminous character of these productions, extending over a period of eight years; embracing, moreover, some shades of difference between the contributors, as well as marked distinctions between the *earlier* and *later* productions of the *same* writers; forbid the

<sup>a</sup> Censure of the Tracts by the Hebdomadal-Board of the University of Oxford, 1841.

hope of satisfying the purpose of either reader or compiler by this method. Independently of the many unsuccessful attempts which have been already made, both on the part of friends and opponents, to exhibit what they believe to be the true character of these writings; and the consideration that such a method is, after all, liable to much abuse; and is, consequently, mistrusted in all cases, as giving room for the exertion of partial feeling, and private interpretation; the compiler feels himself precluded, by what may be regarded as protests by anticipation, entered by two eminent Tractarians, from resorting to mere extracts. "It would," observes Mr. Newman, in his Apologetic Advertisement to the third volume of the Tracts, "be unbecoming to go into detail in this place, were not a prejudice entertained against these Tracts by many who know them only by a few detached sentences, complete indeed in themselves, and on the whole not unfairly selected, but which, so detached, will not be understood in their true sense and bearings by readers unacquainted with the language of our old divinity."

More recently, Mr. Ward, Fellow of Balliol college, Oxford, in his pamphlet on Tract 90, has employed a similar protest against a plan, which, however, with something of inconsistency, he extensively uses in the way of defence. "All through the Tract," (No. 90,) observes Mr. Ward, (*Few More Words*, p. 79,) "considerable knowledge is implied in the reader of the previous Tracts, and of the other publications of their authors; the consequence is, that a large number of persons take it up *quite unprepared*; they find the *conclusions* stated in a naked way, while they have themselves no acquaintance with the premises, nor yet (what is sometimes of much more importance) with the practical line of thought and feeling connected in the minds of many with these doctrines."

The plan of an Index, therefore, appears to recommend itself,



in fairness to the Tractarians and in general utility. Something may be expected to be here added with regard to the immediate design of its publication. That design is, to place before the public generally the means of examining, for themselves, the true and real proportions of a danger, which can only be arrested in its giant strides, by a clear and timely apprehension, on the part of the yet sound portion of the religious world, as to its *progressive* and *aggressive* character. On most, if not on all, the subjects most familiar and most important to a Christian mind, especially to one imbued with the principles and opinions of the Reformers of our English Church, the Index will afford facilities for appreciating the obvious and palpable change which has taken place in the tone and character of the Tract writings; a change, not fitful and irregular, but advancing, with a pace uniformly accelerated from the first commencement of the organization of the Tractarians, as a party, to the present period. The language of a writer already quoted, too unequivocally adds to the conviction, that the change has not yet received its full development. The closing Tract, notwithstanding the act of *apparent*<sup>b</sup> deference to episcopal censure, which has terminated the series, is contemplated by Mr. Ward (*Few More Words*, p. 79,) as “in intention, a most important step towards claiming for the members of the Church of England a full right to that *substratum* of Catholic doctrine on which Catholic feeling and practice may be raised up.”

I have called this progressive character of the system an alarming feature, not that progress is to be depreciated universally; for institutions cannot possibly be maintained in their efficiency, under varying circumstances, *without* adaptation: and so it is admitted, that modifications of form and practice are

<sup>b</sup> A third edition of Tract 90 has just been issued, January 1842.

often but expedients for sustaining the same principles, and carrying out the same opinions; but a progressive departure from *principles* hitherto regarded by us with respect and veneration,—*principles* for which many of those Reformers, whose names were until lately never referred to but with gratitude and admiration, taught, and wrote, and struggled, and died,—a progressive departure from *these* principles must be at least *to us*, as members of the Reformed Church, alarming; and it is, at any rate, a feature of which, in the present case, the nominal head of the party will not be disposed to underrate the importance. “It is ever,” says Dr. Pusey, in the preface to the second edition of his Letter to the Bishop of Oxford; “It is ever the tendency of novelty and schismatical teaching, to develop itself further—stationariness is a proof of adherence to some fixed and definite standard.” The compiler then might, on the admission of the Tractarians themselves, attach some weight to the examination of the question, whether such change be not actually in progress.

But on this question of fact, it is inconceivable to the compiler’s mind that a second opinion can exist—at least among those who may have studied, in chronological order, the writings of the Tractarians. The Index will assist those who may desire yet to investigate the matter.

If, for instance, they were to trace the course pursued by these writers, in speaking of the Reformation itself, although the *mere* extracts may appear, and would doubtless be suspected of being, partial and unsafe, the opportunity of referring to them in their chronological order, and illustrated by their context, presented by the Index, will, it is conceived, satisfy any fair mind of the magnitude of the discrepancy between the earlier and more recent productions of the school. The compiler is of opinion, that however “convenient a diversity of statements may be found,” how-

ever numerous “the qualifications and retractations and hesitations and anticipations” which may occur, no effort of ingenuity will enable these writers to suggest a mode of reconciling and justifying, by any references to time, circumstances, or context, such wide differences of formal statement and verbal expression as abound in their publications. In the Tracts of 1833 there prevails, for instance, a bold and vivid, it might have almost been said an *ostentatious* defence of the Reformation, and its chief ecclesiastical promoters, against the charge of schism. *Its* merit, and *their* merit, in the “removal of prevalent superstitions;” its maintenance of the just rights of the church; “and” the spirit which held “the faith to be *prior* in importance” to ecclesiastical institutions, is dwelt upon in language little less than enthusiastic.—(Index, art. *Reformation*, p. 69.) It is not until the year 1835, two years subsequently, that symptoms are observable of the Reformation on the Continent of Europe being viewed with distaste by these writers. *Then*, for the first time, the efforts of Melancthon and Luther, hitherto included in the commendations with which the Reformation was before greeted, are visited with implied censure.

In 1839 the change is complete. In the preface to the third volume of Mr. Froude’s *Remains*, published in that year, the Tractarian divines manifest the most undisguised dislike of the principles and practice of the Reformers in England itself. The random, half serious, half jocular abuse, sportively, as it were, thrown out by the unhappy subject of the memoir given to the world in 1836, and disavowed in a manner by its publishers, is here adopted as the deliberate and mature estimate of the Reformers on the part of these writers. They are described as having left our Church “without an adequate image of antiquity;” as “separated from the fathers,” (the objects of the writer’s idolatry,) by “substantial differences” not only of “doctrine,” but of



“thought and moral sentiment;” and it is roundly declared that “It is impossible for the same mind to sympathize with both, in many important doctrines;” their lines are described as not only “diverging, but contrary.” Under this head, then, it may seem superfluous to direct the reader’s attention to the still more recent productions of the School, in confirmation of the view taken by the compiler; although, perhaps, the language of Tract 90, and that of Mr. Ward’s, (*Few More Words*, p. 18,) in reference to what he terms the “*schismatic, rebellious, and perjured*” conduct of those who took part in the “schism of the sixteenth century,” may afford a more striking *verbal* contrast in 1841 to the manner of speaking of these same persons and events eight years previously.

The same result will, in the compiler’s apprehension, be obtained by a reference to the views successively set forth, on any other leading subject of controversy between the Roman and Protestant Churches. Progress towards Romanism; fainter and fainter censures upon Popery; a growing practice of dwelling on the deficiencies of their own Church, and the perfections of that which, a few years before, during their first organized attempt at forming a party, they had described as apostatizing, and associated with the name of antichrist; more and more extravagant claims of authority for the priesthood—first, of authority for the Church of the fathers, on the ground of *consent*; then of inspiration for the Church Catholic (*Ward’s Few More Words*, p. 13,) these, whatever the subject, are every where visible. On the Thirty-nine Articles of religion—on the authority and sufficiency of holy writ—on the Council of Trent—the sacraments—transubstantiation—the mass—image worship—prayers for the dead—the doctrine concerning the Virgin Mary—the Church of Rome—the doctrines of justification by faith—of the visible and invisible church—the same pro-

gressive character; a gradual abandonment of the very name, as well as the realities of Protestantism; aggressive reflections on the existing Establishment; a closer and closer approximation to the mysticism and formalism of the Greek and Roman Churches.

These are but specimens of the fluctuating and unsatisfactory character of publications which have nevertheless, under a favourable combination of circumstances, added to the energy and perseverance of their authors, produced a most decisive, and, in the compiler's judgment, a most fearful effect on the minds of the younger clergy of the Establishment; and the effect, be it observed, is *all in one direction*, as though the contradiction appearing to exist, were designed to conceal some uniform principle, which has guided these writers throughout. The impressions of the compiler on this subject are more fully stated in the author's Dissertation. It may here be briefly stated, that he conceives that the leaders of the Tractarian school are in this dilemma—that either they commenced their publications in 1833 inconsiderately; or with merely the general object, alleged by Mr. Perceval, “of exciting a strong church feeling in the community, as a protection of the secular interests of the church against innovations already commenced.” In which case it is submitted that such a policy involves a principle, not less in itself irreverent, and treacherous to the cause of truth, than in its results it has proved fatal to the church's unity; presenting, as it does, the spectacle of a body of men, with minds uninformed and undecided, tampering with the most sacred subjects for the *comparatively* low object of maintaining a particular political position for the church. There is only one alternative to this construction,—an alternative in favour of which there are, at least, painful grounds of suspicion: it may be stated in the words of an apologist of the Tractarian

party: "Are there not," asks Mr. Sewell, in his *Letter to Dr. Pusey*, (page 10,) "tender and delicate minds, whose eyes are to be couched gradually, if they are in darkness, and for whose sake we are bound to be cautious." Mr. Ward, also, in characterizing the writings of his leader, Mr. Newman, (*Few More Words*, p. 83,) speaks of "his *tender consideration*, in all his statements, for persons of whatever state of progress and whatever shade of opinion;" "his anxiety that the most forward may have food for their spiritual cravings,—the most backward, be neither on the one hand painfully perplexed and scandalized, nor on the other tempted to unreal and premature development." And this policy of reserve, it is sad to think, is indeed the most probable interpretation of the inconsistencies which have been noticed. Mr. Keble's views at least were from the first, according to his own testimony,<sup>a</sup> as well as that of Mr. Perceval, in advance of the *professed* object of the Tracts. *Is it not probable that still further progress is contemplated?*<sup>b</sup>—or rather, *is it not impossible that it should be otherwise?* And in the more charitable supposition that a treacherous policy has not been at work, there is surely enough to induce every Protestant mind to shun as a pestilence a scheme, which, if indeed it had for its object "to prevent feverish minds from taking refuge from the *deficiencies* of our own church, in the solemn and captivating services of popery,"<sup>c</sup> has so miserably failed of its object, as to destroy all confidence in the judgment and stability of its authors.

The compiler now commends the Index to the earnest at-

<sup>a</sup> Perceval's *Letter to Irish Ecclesiastical Journal*, and Keble's *Letter to Mr. Justice Coleridge*.

<sup>b</sup> This is here placed beyond a doubt by a passage in the *British Critic* of July 1841, which has been, within a few days, brought to the compiler's notice.

<sup>c</sup> Newman's *Preface to Tracts for the Times*, vol. i.

tention of the religious public, believing it will found to be executed with fidelity and impartiality, and to afford a ready access to the good as well as to the evil of these remarkable writings.

JANUARY 18, 1842.

## INDEX TO THE TRACTS FOR THE TIMES.

**ABBOT, MR.**, Works of, ("The Corner Stone") Socinian, and revolting to the Christian mind; phraseology of, deceptive; he has translated Trinitarianism into Socinianism; his heterodoxy too popular, *Tract lxxiii.* 50—53.

**ABRAHAM**, bosom of, where Lazarus was carried by angels; a place of inferior happiness for departed saints, preparatory to a final happy retribution, *lxxii.* 25—27;—justified before circumcision, as Cornelius was before baptism, *lxvii.* 2—39.

**ABSOLUTION** from censures not the same with that from sins, *lv.* 1;—if duly dispensed by the ministers of Christ, will have a real effect from the promises of Christ, *lxii.* 3;—various forms of, in the church services, not to be ridiculed, nor to be put down as papistical by those who are bound professionally to use them, *lxxvii.* 17;—beneficial for the remission of sins, *lxxiv.* 10;—the virtue and blessings of, wisely held in reserve by the church, *lxxxvii.* 90.<sup>1</sup>

**ADAM**, the inclinations inherited from, of the flesh, its affections and lusts, must be crucified, in order to follow the motions of the Spirit, *l.* 1, 2;—the first, "a living soul;" the last, a "life-giving soul:" the corrupt nature of, inherited by descent, *lxvii.* 101—117;—what fell in the first is raised in the second, *lxxv.* 168.

**ADVENT**, season of, reminds Christians of the second coming of the Lord; lessons for the four Sundays of, analyzed and explained, *xvi.*

**AERIUS** condemned by Epiphanius for rejecting prayers for the dead, as offered up in the church; rejected, without reason, the prayers of the church for the dead, because of the erroneous opinions of individuals touching their efficacy or application, *lxxii.* 40, 41.

<sup>1</sup> See Froude on Rationalism, chap. iii.



AGES, DARK, were illuminated by the church, lxxxvi. 83.

ALMS-DEEDS required of Christians, xxvi. 4, 5; lxxxviii. 87;—enjoined on all, according to the ability of each; are meritorious; sanctify riches; should be free from ostentation; are repaid by the prayers of the poor; should be extended even to enemies; spiritual, required, in order to relieve the necessities of the soul, lxxv. 16—26.

ALTARS, substitution of tables for, unwarrantable, lxxxi. 16, 17;—not to be objected to, but not to be viewed in the same light with the Church of Rome; synonymous with “holy tables,” 82—99, 254;—are encompassed by angels; to whom the officiating clergymen should look, and not to the great folk among the congregation, lxxxvi. 76.

ANGELS, APOSTATE, doctrine respecting, introduced into scripture from heathen Babylon; where this truth of revelation, not previously known to the people of God and their prophets, had been carefully preserved, amid all the errors and ignorances and abominations of Paganism, lxxxv. 82, 83.

ANGELS are employed as guardians to man, lxxxviii. 6—40.

ANONING, the scriptural term, referred by the ancients to the sacrament of Baptism, understood in a wrong sense by the moderns, lxxvii. 154;—in baptism, an apostolic usage, lxxxii. 41;—of the sick, practised in the primitive church, and should be revived, lxxxvi. 29, 30.

ANTICHRIST, to appear a short time before the second coming of Christ: not yet come; nor have the signs of his coming, save mere shadows or forebodings, yet appeared: will not come until the gospel shall have been preached throughout the world; is to succeed the Roman empire, and is to be succeeded by Christ; spirit of, in existence from the beginning, lxxxiii. 1—5, 23—30;—not a power, or a state, but an individual, 7, 8;—reign of, shall last forty-two months, 8—42;—Antiochus, mentioned by the Maccabees, a figure of; Julian the Apostate, who laboured to re-establish idolatry, a figure of; will be the leader of an unparalleled apostacy; spirit of, is to deny that the Son of God has come in the flesh, or the crime of infidelity, 8—16;—will set himself up as a deity; will be received by the Jews as Christ, 17—19;—

[**ANTICHRIST**] will re-establish the Western or Latin empire, and will be called "Latinos," the letters of which word denote 666, the number of the beast in the Apocalypse, 24; will endeavour, like his type Julian, to restore the Jewish temple of Jerusalem and the kingdom of the Jews; Bonaparte, a shadow of; will be opposed to idols, as well as to the true God, 19—26;—will abolish religion and work miracles; time of, approaching, as may appear from the ushering indications—the fall of Turkey and the elevation of Russia, 45—51;—spirit of, seducing the church from the truth, and the ancient, right way, since the division of the East from the West; universal toleration a sign of his coming, 52, 53.

**ANTINOMIANISM**, or lawlessness, the characteristic of the present times, lxxxvi. 39, 92.

**ANTIQUITY**, records of, give the true sense of scripture, lxxviii. 58.

**APOCALYPSE**, book of, and other prophetical parts of scripture, of substantial use, though, critically speaking, unintelligible; as, after all, they take the veil from our eyes, and enable us to see the throne of God set up in the midst of us; prophecies in, regarding Rome, a mass of obscurity, lxxxiii. 27—39;—abounds with apparent extravagance, lxxxv. 89—96;—warnings in, chap. iii. 14—22, are warnings to the Church of England, as at present circumstanced, lxxxvi. 99.

**APOSTACY**, produced by terror, revoked by dint of good example, *Records*, vi.;—Arianism, Nestorianism, and Eutichianism—parents of Mahometanism—shadows of the final anti-christian; final, from the profane aspect of things, seems to be approaching, lxxxii. 11—13.

**APOSTLES**, ministry of, did not die with themselves, but is perpetual in the church, iv. 3, 4;—bishops, successors of, without whose ordination and authority the sacraments cannot be validly administered, xxxv. 2, 3;—first of all instituted deacons, as their helpers; then the higher order of elders, or bishops, as their own representatives; who all were ordained for the ministry by the imposition of hands, and prayer;—episcopal order established by, in virtue of which a single bishop ruled over each particular church or Chris-

[APOSTLES] tian locality, v. 1—6; vii. 1;—resembled in every thing their divine Master; appointed successors, who have been renewed to the present time, and in whom they may be said to survive; the present bishops are the successors of, and should be no less revered, principally on account of their office, ix. 1—4;—were blameable for their tardiness in comprehending and acknowledging the divine nature of Jesus Christ, lx. 1, 2;—gifts of, partly, but not wholly personal; successors of, under the perpetual, but not infallible guidance of the Holy Spirit, lxxiv. 3—11;—the whole form of doctrine delivered by; doctrine of, not corrupted by their immediate successors, lxxviii. 24, 74, 89;—communicated divine knowledge bit by bit, lxxx. 26;—not all favoured in the same degree with the gift of inspiration, owing to the inequality in the goodness of their dispositions, lxxx. 31, 32;—did not speak out in matters of prophecy, lxxxiii. 3;—at variance with one another; ignorant upon points respecting which they were subsequently better informed, lxxxv. 60, 62, 63;—founded churches every where, by which the true doctrine has been handed down, *Records*, xvii.<sup>2</sup>

APOSTOLICAL SUCCESSION. See *Succession*.

ARIUS either obtruded new interpretations of scripture, or such as were held only by particular individuals, lxxviii. 78.<sup>3</sup>

ARK, denotes the church upborne on the waters of baptism; the wood of, the symbol of the cross; Noah, the builder of, was Christ; the dove, the Holy Ghost; and the olive branch, the loving kindness of God; the raven, let out of, a type of sin; “anointing” of, within and without, design-

<sup>2</sup> See Froude on Rationalism, chap. iii.

<sup>3</sup> His heresy, historically, as well as doctrinally, connected with the school of Antioch, *Newman's Arians*, chap. i. sect. 1;—his heresy probably of Jewish origin, *ibid.*—arose at Antioch, *ibid.*—erroneously fastened by the enemies of our apostolical church on the great Alexandrian school, *ibid.*—first introduced Arianism into the church, *ibid.* p. 219;—professed to have received it by tradition, *ibid.*—charged the Catholics with Sabellianism, *ibid.* p. 221;—ascribed to the Son the name, authority, power of Almighty God; denied his possession of the incommunicable nature, *ibid.* p. 222.

Arianism, its disputations character, *Newman's Arians*, chap. i. sect. 2;—defined, *ibid.* p. 219;—compared and contrasted with the doctrine of Athenagoras, Tatian, Theophilus, Hippolytus, Novatian, Eclecticism, Gnosticism, Manichæism, Paulinians, Sabellianism, orthodoxy, *ibid.* chap. ii. sect. 5;—history of its rise, *ibid.* chap. iii. sect. 1;—and condemnation, *ibid.*

[ARK] nates the *unity* of the church; every circumstance recorded of, significant and mysterious, and should generate high notions and feelings of religion, lxvii. 305—311.

ARTICLES, THIRTY-NINE, not a full, complete creed, xxxv. 9, 10; xli. 5;—"not imposed as essential, but as a basis of union in a particular church," lxi. 4;—are corrections of errors, but not the system of doctrine corrected; do not contain proper fences for the doctrines of the eucharist, of apostolic succession, and of justification, lxxi. 31, 32;—are wide in their wording, and seem to include a number of shades of opinion; are not to be narrowed to Lutheranism, or Calvinism, or Zuinglianism; the terms "faith," "justification," "infection," are used, but not defined in; hold a middle place between a creed and a joint declaration; have *one* meaning up to a certain point; beyond that, have no one simple meaning, lxxxii. 12—37;—contain nothing contrary to Catholic faith; subscription to, not to be relaxed under existing circumstances; do not reject the inspiration of the Apocrypha; do not determine that the scripture is the sole rule of faith, and is of private interpretation; contain no definition of any particular church or congregation, xc. 1—20;—do not, properly speaking, condemn purgatory, indulgences, worship of images and relics, the invocation of saints, but only their abuses, as generally found in the Church of Rome; are in accordance, or nearly so, with the council of Trent on these matters; should be explained in a Catholic sense, that is, in accordance, as much as possible, with the doctrines of the church universal, 23—40;—leave the large questions of controversy open, namely, of scripture interpretation, church authority, works, church ministry, and council infallibility; were drawn up on the principles of expediency and conciliation, and to include Catholics, 82, 83;—not a body of divinity, but protests against error, xxxviii.;—the twenty-second not sufficiently strong in its language against purgatory, pardons, worshipping and adoration of images and relics, *ibid.*—additions to, desirable, xli.;—are directed against popery, *ibid.*—have stammering lips; are ambiguous formularies, xc. 4.<sup>4</sup>

<sup>4</sup> Inspiration not wanting to; their framers not without supernatural assistance,



ASCENSION of Christ into heaven presents as formidable a difficulty,

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*Sewell, Thoughts on Subscription*, p. 33 ;—are as much an integral part of the Christian dispensation as the Bible itself, *ibid.* p. 433 ;—the Bible included in them ; are, together with the Bible, the great foundations of our religion, p. 87 ;—have guarded and inculcated the truth as it is written, through the watchful superintendence of Christ over his church, *Pusey's Past and Present Statements of Dr. Hampden Compared*, p. 16 ;—are human compositions, *Palmer on the Church*, vol. ii. p. 261 ;—interpretation of, inexpedient, by the opinions of their framers, as uncertain, or fluctuating, or at variance with each other, *ibid.* p. 282 ;—the animus imponentis the standard ; the Church of England the “imponens ;” and the sense of the church in the sixteenth century the sense of the church now, no change having been since expressed, *ibid.*—not to be interpreted inconsistently with each other ; doubt remaining, scripture and tradition catholic to be appealed to, *ibid.* p. 285 ;—subscription to, implies the adoption of all by the subscriber, sincerely, as matter of opinion, but not of all, as matter of faith, *ibid.*—not the fullest statements of the doctrine of the church, *Pusey's Preface to his Letter to the Bishop of Oxford*, p. 146 ;—the tone and wording of, staggering to some imbued with Catholic principles, and holding views derived from “sacred antiquity,” *Newman's Letter to Jelf* ;—Article vi., at first sight, appears to dispense with the church's office as an enunciator of the rule of faith ; that on justification by faith appears to contradict St. James, and to be at variance in its terms with the fathers ; that on the visible church not to be taken as a *strict definition* ; that about sacraments has a *sound* at variance with old church writers ; that about councils requires explanation to be reconciled with what has always been everywhere held about four, *Keble's Letter to Coleridge* ;—the expression “stammering lips” applies to them, in common with the Prayer Book, in the deviations of the letter from the more perfect and primitive form ; are suited to our decayed moral tone and condition, *ibid.*—the expression “stammering lips” not to be understood as applicable in Tract writers' opinion to the Prayer Book, but only to the Articles, *Newman's Letter to Jelf, postscript* ;—the expression “stammering lips,” a condensed statement of Tract lxxvi. on the Prayer Book, *directly* applying to Prayer Book and indirectly to Articles, *Keble's Letter to Coleridge* ;—in all doubtful points intended by the imposers, are to be interpreted according to Catholic antiquity, *ibid.*—subscription to, enjoined in 1571 and 1662, both by parties favourable to Catholic views ; those of 1695 and at the accession of George I., relate exclusively to the first five, *ibid.*—not intended as a body of authoritative teaching, but as marking out certain existing errors, leaving the whole space open between them, *Sewell's Letter to Pusey* ;—to treat them as a regular system of theology, and impose its reception on authority, probably a serious evil, *ibid.*—the Anglo-Catholic interpretation of, not that of the framers, *Newman's Letter to Jelf*, p. 82 ;—the “imponens” of, the Holy Ghost dwelling in the Catholic church, not the existing church, *Ward's Few More Words* ;—Articles xxv. xxviii. xxxii. drawn up with a view to *sound* like a condemnation of the *ancient* doctrine, to make the differences between Rome and our church appear greater, and so conciliate foreign reformers, *ibid.*—subscription to, not *implying approval of their imposition*, or respect for their phrasology, or more than agreement, *ibid.* p. 20 ;—seem to include what they ought to repel, and to teach what they should anathematize, *ibid.* p. 29 ;—*deliberately drawn up with a view* of presenting an *appearance* of Protestantism, not borne out by a more minute investigation, *ibid.* p. 43.



[ASCENSION] taking into account the physical system of nature, as Christ's presence in the eucharist, lxxxv. 97.

ASCETICS, character of, and manner of Life, *Records*, xi. 3.

ATHEISM, identified with idolatry in France in the great revolution, lxxxiii. 22, 23.

ATONEMENT, in the mystery of, we see but the skirts of God's glory ; not the sole pivot on which the gospel should be made to turn ; doctrine of, as well as that of the sacraments, misrepresented, lxxiii. 12—14 ;—subject of, not to be too frequently nor too prominently brought forward ; naked exposure of, unscriptural and dangerous ; St. Paul not well understood regarding ; is only one truth among many, and does not absorb all ; explicit belief in, not absolutely necessary ; sole inculcation of, subversive of all religion, lxxx. 73—78 ;—the system of preaching the doctrine of, solely, is modern, human, irreligious, unscriptural, uncatholic, and is injurious to religion and good morals ; advocates of this system hang upon a small portion of scripture, to the neglect and disparagement of the rest ; is only a portion of Christianity, which should be preached and practised in all its fulness and integrity, lxxxvii. 47—54 ;—is caricatured ; popular preachers of, presumptuous blasphemers, and should, if they possess any religion, learn to humble themselves, and convey holy instruction, by setting a holy example ; preachers of, do not know what they say, 53—80 ;—not put forward in times past as at the present day ; held always in substance, but not developed and blazoned in the language of human eloquence, as it is by the profane lips of moderns ; preached always by the church practically, through the ordinances of religion ; doctrine of, held secretly by the church, but openly and popularly by our moderns, 88, 89 ; explained by the new-fangled doctrine of the moral order and fitness of things ; a prominent but not a paramount doctrine ; is inexplicable, lxxiii. 27—30.

ATTRITION, sufficiency of, for salvation, taught by the Church of Rome, lxxi. 25.

AUGUSTINE, St., Purgatory held by, but not dogmatically, lxxix. 40—42 ;—broached in embryo the erroneous doctrines of Predestination and Purgatory, lxvii. 15.

**AUSTERITY**, part of Christian duty; sanctioned by the example of Moses and the other prophets of the Old Testament; and by the example of Christ and his apostles in the New Testament; and by the example of the primitive church, xxi. 1—4; xlviii. 1;—should be practised more especially by Christian ministers; assists grace in turning the balance of the human will, 1—4; lxxxviii. 23; lxxv. 166.

**AUTHORITY, CHURCH**, taught in scripture, and should be submitted to, xi. 2;—exercised by the apostles over the great body of Christians; asserted and enforced by St. Paul in his Epistles to the Corinthians; transmitted by the apostles to their successors; has been transmitted to the present time; is now the same substantially as at first, xxiv. 3—10;—does not imply the gift of miracles, xxix. 11; xxx. 1;—undervalued by the first reformers, to the great prejudice of religion, xlv. 1, 2;—exchanged for individual, by our spiritualized modern reformers, lxvii. 10;—of a free General Council, which is acknowledged to be such, should be obeyed; of the church universal, not to be overruled by that of any church particular; of any particular church, not to be rejected by any of its members but upon clear grounds, lxxviii. 40—54;—scripture proof of, objected to, as not being explicit and clear, lxxxv. 1, 2;—abused in progress of time, and magnified into infallibility, lxxviii. 87—90.<sup>5</sup>

**BABYLON**, the world at present a sort of, lxxxiii. 39, 40.

**BAPTISM**, infant, conformable to scripture, xxxiv. 4;—necessary for salvation, xxxv. 1; xl. 1—11;—privileges obtained through, xxxvii. 3;—man formed anew by the miraculous water of, which is impregnated with the Holy Spirit; consecrated ointment used in the administration of;—of John, human; who, after he had baptized Jesus Christ, lost the fulness of the Spirit; is administered but once, *Records*, xxii;—regeneration through, the doctrine of the primitive church, but denied by modern innovators, who couple regeneration with justification by faith; which they call the key-stone of the gospel, *Tract* lxvii. 4—57;—cannot be undervalued with safety to general Christianity, 6;—infant, productive of

<sup>5</sup> See Froude on Rationalism, iii. vi.

[BAPTISM] subsequent graces to the growing individual, 8, 9;—doctrine of regeneration through, elevates to the highest pitch the character of Christianity and Christians, and does not negative the idea of subsequent regeneration, 12, 13;—not to be unconditionally relied on, 13;—true doctrine respecting, may be learned from the church formularies, which express nothing on the subject that is not warranted by scripture; efficacy of, rejected as inconsistent with the doctrine of justification by faith alone, 18—20;—remits original sin in infants, original and actual in adults, 21—24;—immortal regeneration acquired by, if God be not subsequently provoked to withdraw it; does not secure final salvation, without other cooperating causes, specified in the gospel; and *vice versa*; must be followed by good works; Christian life commences through; vivifying grace of, may be lost, but recovered by a fresh infusion of the Holy Spirit; the words in St. John, “Except ye be born again of water,” &c., are admitted by the whole early church, and even by the Pelagians, to refer to, 25—37;—regeneration through, not a deadening doctrine, as some pretend, but full of life; and was held, without a dissentient voice, in the church for fifteen centuries, when one individual presumed to deny it in the face of scripture and tradition; regeneration by, *a reality*, and declared by Christ to be a birth from above—the greatest of all spiritual gifts—in virtue of which we take just views of Christ and his kingdom, 40—48;—we are made partakers of the divine nature by, and bearers about us of Christ; plain passages of scripture regarding, are keys for unlocking the exact meaning of other passages that bear upon the subject but less expressly, 48—51;—implies a death and resurrection; moderns differ totally from the ancients on the subject of, 52, 53;—we are fenced round by the “Trinity” in virtue of; and transferred to “*them*” from the dominion of Satan; words of, prove the doctrine of the Trinity; doctrine of the ancients respecting, should be upheld, 73—80:—is not a naked, Jewish-like rite or ceremony, but the beginning and fountain of all divine gifts; is a necessary mean of salvation; apart from faith, is like faith without

[BAPTISM] charity, 80—85;—ordained and commanded under the most striking circumstances; was instituted for the remission of sins; disparaged by moderns, who make the “gift,” that is, baptism, subordinate to the qualification, that is, “faith,” in opposition to two apostles, 85—87;—scripture texts regarding, perverted by moderns; is a pure gift of God’s mercy; remedies, in infants, their innate corruption and depravity, 87—96;—to deny the efficacy of, is Pelagianism; is a spiritual ordinance conveying remission of sins and power to walk worthy of Christian vocation; efficacy of, proved from St. Paul; implies gifts and duties conjointly; engrafts us into Christ and into his death and resurrection; confers graces to be cultivated in after life; is the terminus of one life, “carnal,” and the commencement of another, “spiritual;” is the cause efficient of man’s “resurrection;” virtue of Christ’s resurrection imparted by, 91—115;—unity of, implies the unity of Christians and the unity by nature of the Father and the Son; moderns, in explaining what is implied by, confound the end with the means, 117—126;—Christians by, are dead to the flesh and its lusts; is not a mere token or sign; is called the circumcision without hands, 122—131;—all the old sins remitted by; is a death to sin and a birth to immortality; referred to by St. Paul, when he speaks of Christians “being sealed unto the day of redemption;” called a “seal” in the primitive church; use of the cross in, coeval with Christianity; oil used in, referred to by St. John in his Epistles when he speaks of “anointing,” 127—152;—all gifts and graces, that are occasionally imparted, originate in; gifts communicated by, continually spoken of by St. Paul in the past tense, 155—161;—immersion in, figures the death and burial of Jesus Christ; privileges of, should operate to the performance of Christian duties; implies both “birth” and destruction; corresponds, as the reality to the figure, to the sprinklings and ablutions of the law; may be administered either by sprinkling or immersion, 173—184;—fits us to draw near to Christ, our High-priest; greatness of, not sufficiently considered or appreciated, 186, 187;—is the foundation of all cleansing and



[BAPTISM] sanctification; administered in reality by Christ, through the church, which ministers by his power, 192—199;—of John, human, yet holy; is not affected by the worthiness or unworthiness of the minister; is identified with Christ's passion in the work of cleansing and sanctification; Christ is present in, as he is in the eucharist; maketh the blood-shedding of the Lord ours; is the pledge and display of Christ's love for his church, which he sanctifies thereby; unites all the members of the church, and makes them one; is not a lifeless carcase without a soul; sound faith is blended with; into Christ and into the Spirit, the same, 192—207;—all Christians elevated by, to the same dignified level; coupled with repentance, preached by St. Peter to the first converts, who, in a spirit of religious solicitude, asked what they should do; the Lord's church enlarged and his people saved by; deprivation of, is exclusion from life; dispensed with in the case of the pardoned thief; imparts to the body the principle of "immortality," 209—225;—nothing to the disadvantage of, can be inferred from the unfruitfulness of that of Simon Magus; who either received it without the proper dispositions, or quickly abused its graces; case of, given and received in jest, and which notwithstanding produced the most marvellous effects; must be attended by repentance in adults, or it causes the greater damnation, 229—239;—becomes efficacious, with heretics, when the heresy is abjured, and is not to be then iterated; profanation of, irreparable, because not to be received but once; of John, which was "to repentance," inferior to that of Christ, which effects the remission of sins altogether; and this difference proves the immeasurable distance between the Baptist and the Saviour; has a glory as high above all exercises of human prayer, as the "sun is superior to the stars," 240—253;—is an union with God; purifies from sins; not to be received but once, by reason of its sufficiency; dignity of, consists in this, that it takes place not with water alone, but with water and the Spirit; is destitute of the Spirit, if received hypocritically, 254—260;—sins committed after, punished by fire, 309;—makes of the little infant, a child of



[BAPTISM] God from a child of wrath ; typified by the passage of the Red sea ; and the subsequent abuse of its gifts is typified by the wayward conduct of the Israelites in their passage through the desert to the land of promise, and the chastisements inflicted in consequence ; frees the nations of the world by water, leaving the devil, their former ruler, like Pharaoh, overwhelmed in the sea ; obedience after, necessary ; is a thorough cleansing for the infant and the adult, 312—337 ;—typified by the Spirit brooding over the shapeless mass of waters ; by the miracles wrought in the Jordan, a river full of significance and mystery ; and by the pools of Siloam and Bethesda ; and by the well shewn to Agar in the wilderness ; and by the various wells of the patriarchs ; and by the rock and bitter waters in the desert ; and by the sacrifice of Elisha, over which water was poured ; and by the rivers of Paradise ; and by Ezekiel's vision of the waters, 344—360 ;—types of, in the scripture, innumerable, and acknowledged to be so by the ancient fathers and in the ancient liturgies ; absurd theology of the moderns respecting ; and respecting all its types and figures as found in the law and the prophets ; gives, instead of a stony heart, a heart of flesh, tender and soft ; referred to by David, when he said “ thou shalt *purge* me with hyssop ; thou shalt wash me ;” by whom also, in the same psalm, 51st, original sin is acknowledged ; is referred to by Isaiah when he says, “ Wash you, make you clean ;” is referred to by Zechariah when he says, “ A fountain will be opened to the house of David ;” and was referred to by our Saviour when he spoke of the fountain of living waters, 365—381 ;—strips us of our filthy vestments, and clothes us with the exquisite garment of regeneration ; cleanses, renovates, and enlightens ; was foreshewn by dark hints ; is a great dispensation, because ushered in by such a significancy of type and figure, 384—391 ;—should be administered by *immersion*, and is otherwise defective, lxxi. 10 ; lxxvi. 12 ;—not necessary for salvation, lxxii. 8 ;—by fire, will be administered at the end of the world, 28, 29 ;—not a mere sign, or promise, but, to all intents and purposes, a means of grace, and always operates as such when it meets no

[BAPTISM] obstacle on the part of the recipient; how grace is produced by, is a question of minor importance, lxxvi. 1, 2; —the water of, does not cleanse the soul, but the blood of Jesus Christ, 4;—not to be viewed with our corporal eyes, but with the eye of the mind; a trinity of, namely, of water, of blood, and of flame, or the Holy Spirit; gives a new dye or colour, and not a washing only; opens the gate of heaven, 4—11;—is ordained against sin, and should not be deferred; the influence of the Holy Spirit always concurrent with the act of; internal, the stipulation of a good conscience, and should be iterated; sprinkles the virtue of Christ's blood upon us, 11—15; neglect of, when attainable, a grievous sin; requires in the recipient nothing more than a "passivity," or "capacity obediential;" Christians rendered the votaries of purity by; confers the grace of the Holy Spirit, 19—30;—regenerates internally, engrafts externally into Christ's church; changes heirs of hell into heirs of heaven, and children of Adam into children of God; regeneration by, not questioned until lately; to deny the necessity of, a damnable heresy; must be accompanied by faith, 31—45;—Christian, infinitely transcends all former baptisms; imprints an indelible character on the soul: a new nature divinely communicated by, 49—54;—righteousness of Christ plenary bestowed in, lxxxii. 23;—may be administered by any person in case of necessity, lxxxi. 403;—the use of Oil in, and in Confirmation, primitive and probably apostolical, and cannot be discontinued but with great detriment to religion and the very annihilation of the Christian character; and was very properly prescribed in the administration of baptism, in the first book of Edward, lxxxvi. 27—29;—of John, conveyed no spiritual gift, was insufficient, and did not supersede the necessity of Christ's baptism; perfected in Christ's; was imperfect, because unconnected with the passion and resurrection of Christ; was more solemn than the Jewish baptism, of which it was the termination, to be immediately succeeded by the Christian; did not remit sins; produced remission of sins, but not immediate; or, if immediate, was not attended by that profusion of graces which accompanies Christian bap-

- [BAPTISM] tism; was from God; differed from that of Christ in degree, as less from more, 245—263;—meagre theology of Calvin respecting, and of his school, savouring of Socinianism, lxvii. 129—131.
- BAPTIST, JOHN, his denial that he was Elias, and the contrary assertion of our Saviour reconciled, lxxv. 174;—preaching of, the same with that of the apostles, namely, to repent, xvi. 2;—the mystic precursor of Christ, *Records*, xvi. 7, 8;—a strange character in the abstract, *Tract* lxxxv. 95.
- BAPTISTS, aliens from the church, xl. 8.
- BARNABAS, authority of, that the change in the Sabbath is apostolic, lxxviii. 97.
- BASLE, Council of, opposed to the pretensions of the Roman pontiff, lxxix. 53.
- BELIEF, gradations of, not identical with differences of, lxxxi. 60;—Christian state of, altered from the first ages, and for the worse, lxvii. 134.
- BERENGARIUS, with others, his contemporaries, opposed the novel doctrine of transubstantiation, and is condemned by the pope; is forced to recant: again maintains the true doctrine of the eucharist; and is forced again to retract by Gregory VII. who, nevertheless, is represented himself as having been doubtful on the subject, xxviii. 22.
- BERNARD, St., held the Church of England doctrine respecting the eucharist, xxviii. 22.
- ✓ BIBLE, circulation of, a problematical good, lxxx. 69, 70;—in danger of being rejected as well as the “church,” one being consequent on the other, or an accompaniment of; and the rejection of both likely to be followed by Pantheism, lxxxv. 99; not to be indiscriminately circulated, lxxxvii. 121.
- BISHOPS possess a power transmitted to them by apostolical succession of conferring in ordination the Holy Ghost, the power to loose and bind, to administer the sacraments, and to preach the gospel, i. 1, 2;—the bond of unity in the church, iii. 8;—should be considered as of divine appointment, as the safer side, iv. 3—5;—first called angels of the churches, v. 6; xii. 11, 12;—the term common for a while with “elders,” but soon restricted to the head order of ministers, the ministers of the second order being called

[BISHOPS] presbyters, from which our term "priest" is derived; possess exclusively the power of ordination; lawful succession of, has continued to the present day; appointment of, by the crown, has no reference to their spiritualities, v. 6—13;—independent jurisdiction possessed by; of England, only vindicated their ancient rights in abjuring the unauthorized supremacy of the pope; nor did they lose the apostolical succession by their secession, or by having received this succession through papal bishops, xv. 5—10; always governed the church; are not the masters but the servants of the people; translation of, unknown in the primitive times, and not at all commendable; should watch over the purity of doctrine; should rule with discretion; should avoid worldly pomp, xlii. 3—9;—are mediators, 10;—are entitled to obedience; are centres of church unity, *Records*, i. 3; ii. 2—4;—submission to, is submission to Jesus Christ; hold the place of God, *ibid.* ii. 1, 2;—religion, in every department, to be superintended by, *ibid.* iv. 3; vii. 3; x. 1;—are successors of the apostles; should be models of perfection; and be filled with sanctity when they approach the altar to present the prayers of the faithful; and to offer a sacrifice to God, through which the body and blood of Christ are conveyed to their people; should not abuse the property of the church, like the lay-invaders of it, *Tract*, l. 2—5;—are on a level with the Apostles as to religious authority; to separate from, is to separate from Christ; no eucharist, without the warrant of, lii. 3—8;—in Council, are the judges of orthodoxy, and have been expounders of it from the beginning; are the rock upon which the church is built, liv. 2—11; should ordain only the worthy; should receive no fees, lxxv. 1—9; jurisdiction of, to be obeyed, and never questioned; from the beginning in the church; want of, in a church, or Christian body, if it arise from necessity, does not constitute schism, lxxiv. 12, 13;—obstinate rejection of, schismatical, and hard to be excused; superiority of, brought in question by reason of the particular abuses of the Roman Church touching the subject; upholding the authority of, not popery, 13—15;—want of, does not unchurch; are not necessary to the essence of a church, but



[BISHOPS] to the perfection of a church ; must be called through the church by episcopal consecration ; derive their authority clearly from Christ, lxxiv. 15—18 ;—are successors to the apostles, as governors of the church ; rejection of, a sign of the coming of antichrist ; order of, immortal ; no, no church ; rejection of, furnishes a strong argument in favour of popery, 19—26 ;—are spiritual princes, and their dioceses are principalities ; possess as divine a call and as divine a commission as the apostles did ; constitute the unity of the church ; are the angels and candlesticks and stars of the churches ; disunion from, a disunion from Christ and the Father, 34—38 ;—are infinitely superior in dignity to secular princes ; order of, uninterrupted for upwards of 1600 years ; reduced to ciphers by the assumptions of the pope, 39—45 ;—always recognised in the church, until abjured through necessity and mistaken views of scripture by the Calvinistic Church of Geneva ; Christ with, in spirit and power, 53, 54 ;—authority of, the authority of the church, lxxviii. 70 ;—order of, essential to Christianity ; <sup>6</sup> dissenters from, can have no certainty that the Lord's body is given them in the sacrament, iv. 5 ;—synod of, possesses definitive authority in matters of faith ; authority of, in matters of faith, is their attestation to the truth of a fact, lxxviii. 11, 12, 103.

BOOK, COMMON PRAYER, not free from faults ; but still unobjectionable as a whole ; and not to be altered a tittle under existing circumstances ; could not be recast into any new mould, so as to please all who are desirous of alterations ; not to be altered because of chance objections, regarding immaterial points, made from this or that quarter ; reformation of, a work pregnant with danger to religion, iii. 1, 2 ;—alterations in, demanded by a description of persons who are bad guides, and should not be listened to in such a matter ; who demand not only verbal emendations, but changes in doctrine ; alterations in, though apparently immaterial, may involve some principle and lead to error ; the work of altering, once begun, would probably be continued to the detriment of true religion, 3, 4 ;—not to be altered by lay

<sup>6</sup> See Froude on Rationalism, chap. vi.



[BOOK, COMMON PRAYER] authority; can be altered or improved only by the house of convocation—a sort of ecclesiastical parliament, iv. 8; v. 14;—to make alterations in, may lead to scepticism and infidelity; scripture portions of, objected to by ultra-reformers, xxii. 8—19;—not generally understood now as it was when first compiled; in its present shape, admits the eucharist to be a sacrifice; paralleled to the Mass-book by the Presbyterians, lxxxi. 34—39;—was altered for the worse, 286;—should be used as regularly as the Papists do the Mass-book and the Breviary, lxxxiv. 4—10;—that of Scotland preferable to that of England, lxxxi. 420, 421;—controlling power of Providence manifested in the compilation and structure of, as well as in the safe guidance of the Church of England; agrees substantially with the ancient liturgies; which also agree substantially with one another, lxxxvi. 3—6;—faults in, by the will of Providence; God approached through, as the authorized medium; is the chain suspended from the throne of God; is an inspired work; and like the king's daughter, “who was all glorious within, and her clothing of wrought gold;” alterations made in, from the ancient liturgies, an improvement and the work of Providence, and requisite for the present sinful generation; every alteration made in, has a supernatural, mysterious, prophetic, typical meaning, all pointing to our unhappy destitute condition, lxxxvi. 7—26;—alterations made in, from the first Book of Edward, were made at the instance of the foreign reformers, and were a questionable innovation on sacred antiquity; but took place, however, under a divine superintendence, no matter by what hands or instruments, 33—36;—opposed providentially in its materials, both to fanaticism and popery; inculcates providentially the duty of obedience—an obligation which was to be made a matter of dispute and contradiction in latter times by the advocates of Antinomianism; providentially embraces scripture and tradition; corresponds providentially in substance with all existing liturgies and their forms, 35—41;—constitutes the substratum of Catholic unity; Advent collects in, providentially altered from the old forms, so as to prepare us for the approaching second

[**BOOK, COMMON PRAYER**] coming of Christ; alterations in, providentially contrived as a pier or bulwark against future anti-religious storms, and as an antidote against the errors of Wesley; places on the highest grounds the obligation of fasting; puts forth providentially those doctrines of the "church" and of the "sacraments," which are either lost or little esteemed among Protestants; inculcates obedience more frequently and more pointedly than the Roman Missal, 42—64;—the feast of Mary Magdalen, which was founded on a popish legend, most providentially expunged from; is an improvement on the ancient liturgies; inculcates providentially in every page and with peculiar point practical religion; differs greatly from the Breviaries in the services for the "passion," and all for the better; shadows out prophetically in its rubrics the neglects of the present times in attending the services of the church; great and providential were the changes made in the baptismal service of, and adapted to our sunken circumstances; includes most providentially the commandments from the Old Testament in the communion service, passing over the "beatitudes" from the sermon on the mount—the work doubtless of an invisible hand; is evidently divine; alterations in, from the first Book of Edward, conducted by state interference, and of course on a wrong principle; and brought a curse with them; and yet were the work of inspiration, and for the good of the church; all changes made in, from other liturgies, whether for better or worse, divine; contains the visible Shekinah, 44—91;—explanations in, of the ceremonies of kneeling at communion, and touching the nature of Christ's presence in the sacrament, not correct, xc. 51—55.

**BOSSUET**, exposition of the doctrines of the Romish Church by, after undergoing various alterations, made its way with difficulty, because of its approach to Protestantism; acknowledges that devotion to the saints is not a matter of obligation; differs from Bellarmine, lxxi. 21—23.

**BREVIARY**, stuffed with lying legends, lxxii. 23, 24;—a super-excellent book of devotion, and ostensibly a great recommendation of the Roman Catholic religion; utility of,

[BREVIAIRY] diminished by its not being published in the vernacular languages; daily services of the Church of England, formed upon; and may be further improved from, in various particulars: corruptions of, modern; signifies a compendium, or systematic arrangement of the offices of the church; and was completed first in the eleventh century, under Gregory the Seventh; occupies four thick volumes; was a digest of offices in use from the beginning; consists of psalms, hymns, canticles, lessons, passages of scripture, antiphons, verses, responses, sentences, and collects; portions of, are to be read at stated hours, agreeably to Jewish custom and apostolic usage; arrangement of, as to hours of recital, not strictly insisted on or observed, lxxv. 1—6;—was a curtailment of the ancient offices of the church, and improperly restricted the reading of the scripture to certain select portions, and paved the way for the general disuse of the sacred volume; old Roman, in use long before the time of Gregory the Seventh, or even before the time of Gregory the Great, who was a reformer of it; Roman, not the only one in use; that of Gregory the Seventh altered by the Franciscans, for the worse, to its present form and arrangement, 6—9;—various corruptions introduced into, towards the close of the thirteenth century; false legends, invocations of and addresses to the Virgin and the saints, and the office of the Blessed Virgin—which portion of it, notwithstanding its general excellencies, is to be rejected; the confiteor, or confession in, at prime and complin, which includes the names of the Virgin and other saints, may be tolerated, it being an address to Almighty God in his heavenly court; the prayer at prime, “Holy Mary and all the saints, intercede for us,” &c. may be also tolerated; Roman, did not contain the “Ave Maria” until the sixteenth century; did not formerly contain the four anthems to the Virgin, “Alma redemptores,” “Ave regina,” “Regina cœli,” and “Salve regina,” which were first added by the Franciscans; present, differs from the old, in having a diminished allowance of scripture; Paris, differs from the Roman for the better, but is still disfigured by the invocations; abortive attempts to reform and improve, in conse-

- [BREVARY] quence of the *depraved state* of Roman Catholicism, and the final and permanent establishment of the Franciscan form and arrangement by the authority of Pius the Fifth; structure of, admirable and worthy of imitation, 9—16;—system of, should be adopted in the exercise of prayer, lxxx. 72.
- BURIAL SERVICE, objections to, of no weight; not to be read over scandalous sinners, iii. 5, 7.
- CALVIN did not absolutely reject bishops; and he admitted the doctrine of the real presence, xxxviii. 7;—doctrine of, respecting baptism, new and unheard of, lxxvi. 44;—heterodox opinions held by, in opposition to the primitive church, lxxviii. 101, 102;—school of, perverts the meaning of St. Paul, lxxvii. 157.
- CARTWRIGHT, MR., Litany objected to by, because it calls fornication a deadly sin, xxii. 15.
- CATECHUMENS were only instructed in part, and put on trial, lxxxvii. 19, 20.
- CELIBACY of the clergy, universally admitted not to be enforced by God's law, but by ecclesiastical rule; the church possesses authority respecting, xc. 64, 65;—practised in the primitive church, *Records*, xi. 4.
- CHARLES THE MARTYR, marriage of, to a Roman Catholic, productive of evil of course, xl. 12.
- CHOREPISCOPI, what they were; set aside in the ninth century; re-established in England for a short period, xxxiii. 5, 6.
- CHRIST, divinity of, the fundamental tenet of Chistianity; and which, if steadily held and professed by the Church of England, will render her triumphant over all her enemies; love of, implies the discharge of Christian duties, particularly the frequent reception of his body and blood in the sacrament, xxiii. 2—4;—gave himself a sacrifice for us; life of, to be copied; was God in the flesh, and reformed all things; did not proceed from silence; sufferings of, real, *Records*, i, ii, v, vii;—is still in the flesh, *ibid.* vii;—is God, *ibid.* viii;—was God manifested to the world; a ransom for the world, *ibid.* xv;—has rescued man from the dominion and artifices of Satan; the light of the world, *ibid.* xvi;—is with the church in its apostolic capacity to



[CHRIST] the end of the world, *Tract* lviii. 2, 3; lxxiv. 56;—is to be loved not merely as a Saviour, but as truly God of God made man for our salvation; the doctrine of trusting to, alone, is subversive of the doctrine of the Trinity; apparent devotion to, no security against error, lx. 4—10;—love of, and sole dependence on, in exclusion of sound doctrine regarding, may be coupled with the most ample latitudinarianism, lx. 10, 11;—mandates of, to be obeyed, *Records*, xix;—body of, after his resurrection, assumed a new nature and form; and was not recognised by his own disciples, *Tract* lxvii. 101;—is God and man; is God in the fulness of the Divinity, i. 125—133;—was not subjected to the Father in the majesty of the Godhead, but in us, 182;—submitted to be baptized by John, because he assumed the nature of sinners, and to shew the depth of his humility; baptism of, by John, full of awfulness and mystery, 278—281;—by his baptism in the Jordan made perfectly a son, or acquired a full title to the sonship of God, as Christians also by baptism become the sons of God; offered himself to the Father a sacrifice for the redemption of all; connected himself with the element of water during the whole course and consummation of his ministry, 283—352; a moral manifestation of the divinity, through a human soul, God himself remaining ever invisible; death of, a sacrifice acting in some unknown way for the expiation of human guilt; not an exhibition from God to make a moral impression, lxxiii. 34—43;—not to be spoken of, as if he were a mere man; person of, not human; to be viewed always in his mysterious greatness; should not be subjected to profane comparisons, 46—48;—the stay of the church, lxxv. 46;—death of, necessary for the salvation of the world, 106;—righteousness of, unwarrantably appropriated to themselves by presumptuous individuals, who take upon themselves to forestal the sentence of the great Judge, lxxxii. 23;—discourses of, not perfectly clear and intelligible; spoke designedly in parables and obscure language; not to cast pearls before swine, or give that which was holy to dogs; used plain language in giving private instructions; miraculous power of, *bounded*; and was de-

[CHRIST] pendent on human circumstances or human fitness to receive the benefit; wished to conceal his miracles in order to prevent the Jews from committing the sin against the Holy Ghost by their obstinate unbelief; miracles of, not generally known to the Jewish people; divinity of, to be only inferred from his phraseology, lxxx. 7—17;—revealed himself just as persons merited; studiously buried himself in concealment; as God, at all times wrapped himself up in mystery; Caiaphas extorted from, the confession of his divinity; sought to be considered the Messiah, but purposely abstained from announcing himself to be such; kept his mother in the dark as to his heavenly mission and doctrines; left his followers to discover by gradual process his maxims, his doctrines, and his dignity; delivered his doctrine and manifested himself according to times and circumstances, and to the fitness of his followers; changed his form and shape occasionally as a part of his system of concealment; instructed his disciples to let themselves out cautiously; a light only to the obedient; kept the high truths a secret except from a few; spoke privately, when he spoke out; made no secret of what he was to suffer, but concealed his divinity, 19—75;—merits of, cannot be appropriated to themselves by individuals, lxxx. 344;—divinity of, placed in jeopardy by conflicting passages of scripture, lxxxv. 13;—confided in by St. Peter, who did so because he could not better himself, 113;—is a mother, sister, and brother to those who keep his commandments, lxxxvii. 123;—flesh of, offered up in three ways—by typical sacrifices, in real deed on the cross, and by a commemoration sacrifice, lxxx. 191.

CHRISTIANITY, rapid speed of, beauties of, contrasted with Paganism, *Records*, xvi. 29—36;—is a scheme beyond our comprehension; every part of, runs up into mystery; the leading idea of, is not the formation of the human character upon the model of Christ; doctrines of, in part, have no necessary connexion with the formation of the human character; viewed as a mere practical religion, is the Socinian system, *Tract* lxxiii. 17—21;—of the present day, totally the reverse, in many respects, from what it was originally; pro-

[CHRISTIANITY] pounders of, observe no caution whatever; besides that, they misrepresent it, lxxx. 61—63;—embraces priests, altar, and sacrifice; in which last is offered the mystical body of Christ, and in all which is founded the unity of the church; is the perfection of the Mosaic religion, 141—397;—a miraculous system throughout, lxxxiii. 26;—higher points of, not to be imparted to new converts until their conduct is proved, nor to be fully explained in any wise except to the faithful; is a system of caution and secrecy and concealment, as appears from scripture and tradition; requires concealment as part and parcel of itself; is a system of expediency and accommodation, lxxxvii. 6—18;—agrees with Heathenism as to the propriety of religious concealment, 34, 35;—doctrines of, cannot be apprehended but by those who pursue a certain course of action, 58.

CHRISTIANS, primitive, exemplary in their manners; should disregard every thing that stands in the way of their duty; should practice every virtue; should not be swayed by pleasure, *Records*, xvi. 1—35;—should be dead to the world, having died to it in baptism; should realize in their lives that likeness of Christ which they began to have in Baptism, *Tract* lxvii. 176—178;—of the present time are as much bound as those of old to exercises of devotion and piety, lxxiv. 49;—have among them a divine presence which the Jews had not, lxxxii. 15;—all, offer *sacrifice* when they approach the Lord's table, lxxxi. 210;—have the invisible Father, Son, and Holy Ghost, and the majesty of heaven around them, and are, even here, in heaven; a translation to which, is not a local change;—good, observe silence, lxxxvii. 123—141.

CHURCH, authority of, does not rest on state patronage or lay popularity, but on apostolical foundation and descent, i. 2;—a catholic, apostolic, visible, with its bishops, priests, and deacons, was established by Jesus Christ, as his representative on earth, spreading its branches every where; and is to flourish to the end of time; communion with, necessary for salvation; concerns of, not to be regulated by the nation; rights of, should not be slurred over, out of complaisance to the prevailing fashion or notions, but should

[CHURCH] be zealously maintained and upheld against lay profanation, ii. 3, 4;—possesses a ministry divinely appointed to administer baptism, preach the word, and nourish the faithful with the blessed body and blood of the Lord; possesses the power of binding and loosing; of admitting by baptism, and expelling by excommunication; invisible gifts of the Holy Spirit ever continued in; of England, a branch of the Catholic, in which episcopal ordination and authority are upheld as in the early times of Christianity; and which allows the monarch a supremacy in temporals only, v. 1—14;—of England, does not assume infallibility, but is yet the interpreter of Scripture, whose decisions are not rashly to be rejected; which is built upon a rock; and the pale of which is on no account to be quitted, 15;—of the present time, apparently different from the primitive; abuses have crept into, as happened to the Jewish, but the divine ordinances remain unchanged; the primitive, the model to copy after, vi. 1—3;—standing, implies a standing ministry, vii. 4;—is visible, yet not exactly consisting of the same persons as the invisible—a condition of the existence of the latter, xi;—possesses a visible ministry for the administration of sacraments and the preaching of the word; is an unbroken, permanently existing body, divinely established; is *one*; separation from, as in the case of Dissenters, a sin; authority of, to be admitted in connexion with holy scripture; is the appointed medium through which the graces of redemption come to man; has confided to her keeping the sacraments; which she distributes by the hands of accredited ministers; authority of, disregarded by those who frequent conventicles, and decide for themselves in favour of this or that individual or sectarian preacher, xi. 3—7; xii. 8; xvi. 3; xvii. 5;—consists of clergy and laity, xv;—ministers of, like the prophets of old and John the Baptist, are the messengers between God and man, and the accredited instructors of the people, xvi, 5—7; xvii;—precepts of, to be dutifully observed; ancient discipline of, beneficial and should be revived, xviii. 8—10;—should be adhered to, while it teaches substantially the truth; of England, a safe refuge from the errors of the



[CHURCH] papal system; the doctrine of the visibility of, not favourable to popery, but essential to Christianity; announces with good reason the sanctions and terrors of religion, xx. 2—4; xxii. 10;—guided first by the apostles, afterwards by their successors, which guidance is perpetual; cannot be true, unless governed by the successors of the apostles; bishops of, in England, can trace their authority up to the apostles; any particular, entitled to obedience, which acknowledges the scripture to be the standard of religious truth, xxix. 7—10; xxx. 4, 5;—of England, not a new church, on account of what took place in it at the time of the reformation, 5, 6;—in its chequered history, like the Jewish; aspect of, in modern times, not so cheering as in the primitive times; of England, present state of, lamentable, xxxi. 1, 2; will reassume its lost glory, xxxi; of England, teaches all the fundamental doctrines of the gospel; and steers a middle course; needs a second reformation, xxxvi; xxxviii; despisers of, to be shunned, xl: abuses in; authority of, should be asserted and exercised in the condemnation of growing errors and the maintenance of orthodoxy; formularies of, not to be despised, xli. 2—9;—observed order and discipline from the beginning, xlii. 14;—Latin, differed not originally from the Greek, only in the article of language, *Records*, xvii;—orthodox doctrine respecting, its right and privileges lost or become dormant, and should now be revived by giving a correct exposition of those passages of Scripture which can be proved to bear upon the subject, though generally understood otherwise, xlix. 1—12;—visible, includes the invisible; dissent incompatible with the unity of; obedience to the authority of, a gospel duty; cannot be abandoned without sin on slight grounds, or for matters of opinion; not to be abandoned unless it teaches doctrines contrary to scripture; due discipline and subordination kept up in, for fifteen centuries, li. 1—10; lii. 7; private judgment should not gainsay; should be resisted if it pronounced the lawfulness of taking away the lives of excommunicated princes, as was done by the Church of Rome; authority of, scriptural; identity of any particular, with other par-

[CHURCH] ticular ones, to be ascertained by the coexistence of the same order and ministry, li. 10—12;—authority of, a sufficient ground of belief; unity of, excludes all idea of independent churches, 14—16; lii. 4;—forgives sins, and remits the temporal punishment of them, lv. 4;—militant, connected with the church triumphant; fasts of, precede most festivals with a view to their due solemnization, lvi. 4—6;—of Scotland preserved from error by its proximity to the episcopal church in England; which latter church, however, has not prevented English dissenters from lapsing for the most part into Socinianism, lvii. 11; true members of, “reverence in it the body of the Redeemer himself, and his mystic bride below;” is not accounted a mere human institution, but by persons under the influence of Satan; is at once a divine and a political institution; to reject the divine authority of, is to be without God in the world; persecutors of, are persecutors of Christ; is to be revered from her authority, whether frowned upon or favoured by the state—with which it has no necessary connexion, and on which it does not depend; is the body of Christ, which will not be broken, nor deprived of life by the adverse powers of the world; glories of, amid human hostility and malice, are only perceived by the eye of faith; and will not be fully comprehended until the final consummation of all things, lviii. 3—7; of England, threatened with confiscation of her property, and to be dissevered from the state; union of, with the state, an evil as well as a good; and implies two things, viz. state protection, and state interference; suffered to retain about one-half of her property; the other half being usurped by laymen, for purposes foreign to religion; thirty bishops of, allowed to sit in the house of peers, to which privilege the whole episcopal body was formerly entitled, whilst, as a set-off against this curtailed privilege, all clergymen whatever are excluded the house of commons; is improperly interfered with in respect of patronage and discipline; nor does she possess, as formerly, the necessary power for counteracting the abuse of state interference; may, under present *state* control, be infected by a Socinian and immoral episcopacy and minis-

[Church] try ; discipline of, a nullity, through state interference, lix.

1—8 ;—requires uniformity in essentials, but not in matters of opinion, lxi. 2 ; divine authority of, spiritual, but is subject to be inhibited, limited, and regulated in the outward exercises, by the laws and customs of the land, lxii. 3 ;—is one, holy, catholic, *Records*, xix ;—members of, should have the same mind and speak the same language, *ibid.* xx ;—unity of, designated by the peculiar authority with which Peter was invested as an individual ; and is typified by the unity in the Trinity and by the seamless garment of Christ, which was not divided ; authority of, never to be resisted ; to cease to be children of, is to cease to have God for a father ; dissenters from, will receive no mercy, *ibid.* xix, xx ;—doctrines of, must have three marks—universality, antiquity, and consent, *ibid.* xxiv ;—has always maintained the fundamental articles of the Christian faith ; of Rome, holds the foundations of faith, whatever be its incidental corruptions ; and the faith of which Church, before the division of the East from the West, should be the faith of all Christians, *ibid.* xxv. 5—11 ;—separation from, leads to spiritual blindness, error, a misconception of scripture doctrines, and an insensibility to scripture evidence, *Tract* lxvii. 17, 18 ;—collective, the depositary of truth, 68 ;—ancient, perfect ; modern, otherwise, 173—176 ;—is identified with Christ, 208, 309 ;—has the exclusive privilege of furnishing the means of salvation ; churches not to be formed within, 306, 307 ;—ancient, perceived a harmony in scripture, even to the minutest details, to which we are strangers, greatly to our spiritual disadvantage, 389, 390 ;—of Rome, presents an aspect plausible and attractive, and calculated to make an impression upon well-disposed but weak, inconsiderate minds ; and is to be objected to principally on the score of practical grievances, in the foreground of which may be placed the withholding of the cup from the laity, lxxi. 4—10 ;—of England, ministers of not well prepared just at the present to dispute with Roman Catholic controversialists, and are in some sort taken by surprise ; is not faultless, but should be upheld, as it is, in contradistinction to that of Rome, lxxi. 2—6 ;—of Rome, teaches, contrary to scrip-

[CHURCH] ture, the doctrine of exclusive salvation, and, contrary even to tradition, the doctrine of a fiery purgatory; and enjoins image-worship also, without warrant or authority, 12—14;—of England, incomplete and imperfect, and in captivity; and its reformation, owing to untoward circumstances, was effected in a hurried, disorderly manner, 27—31;—to be obeyed, though in error, if episcopal, and have the right administration of the sacraments, lxxiv. 5, 6;—the word of God and the fundamental truths of religion, transmitted by, 54, 55;—of England, a sound part of the church universal; and is apostolic by the apostolic succession of its ministers; from which to secede is to hazard salvation, 26—28;—is infallible in essentials; is framed according to the pattern of the Jewish, 28—51;—must last for ever; dissenters from, are like Korah, Dathan, and Abiram, 40—51;—remits sins by the sacraments and by sacerdotal absolution; is the ark of Christ, riding on the waters of baptism, lxxvi. 47—53;—of England, maintains the ancient Catholic doctrine, as held by Ignatius, Cyprian, and Gregory, and only rejects the modern corruptions maintained by Romanism, lxxxii. 37, 38;—primitive, used the sign of the cross, lxxviii. 10—28;—of England, possesses the three Catholic marks—universality, antiquity, and consent, 18—20;—of Rome, holds the Catholic faith, but not in its purity, as it is found in the Church of England; which latter, however, admits a limited growth or proficiency in faith; the religion of the former not true but in comparison to Judaism, Mahometanism, and Paganism; nor are its peculiar tenets countenanced by any thing discoverable in the primitive church, 20—93;—unity exists in, as to fundamentals; of England, to be commended for not deserting tradition, as was done by reformers elsewhere, 29—62;—of Rome, to be distinguished from the court of Rome; its traditions pharisaical and fabulous, 44—99;—universal, all particular churches to hold visible communion with, in the visible offices of God's public service; primitive, true, 59—63;—primitive doctrine of, ascertainable; of England, has an abiding communion with the church universal, of which it is a representation; of the present day, should be reformed according to the pattern



[Church] of the primitive church; of England, agrees with the primitive, and is not heretical, 70—83;—could not have failed in necessities, 104—108;—reserve, the system of, lxxx. 72, 73;—persecution, a mark of; has yet to encounter persecution unparalleled, worse than what the prophets or the early Christians suffered, lxxxiii. 43—49;—its not resting clearly on scripture, a providential circumstance; system of, rests upon evidence independent of scripture; objectors to, on the ground of scripture deficiency inconsistent, for they hold other doctrines upon equally deficient grounds; system of, and that of the sacraments, upheld by scripture, lxxxv. 3—9;—consent of, a better and fuller rule of faith than scripture; doctrines of, are not opinions, but are ordinances; doctrines of, not so deeply hid in the New Testament as the gospel doctrines are in the Old; and are to be embraced on her authority in whole and in part, unless demonstrated to be wrong; what never can be done, lxxxv. 107—115;—of England, though wanting in some points, retains the essentials of religion, lxxxvi. 6;—of England labours under deficiencies, as a judicial punishment for our sins; is, indeed, comparatively low in the scale of heavenly privileges, and guarded by an angel of inferior grade, 26—32;—is to be implicitly relied on, 36;—of England, retains, in an eminent degree, pure and entire, scripture, tradition, and the sacraments, 39, 40;—guidance of, safer than the guidance of an angel, 64;<sup>7</sup>—of England formed in all respects as if it had for its founder St. John the Evangelist; she is, however, damaged seriously by state and lay connexion and interference; her ministers are worldlings from untoward circumstances; is in a pitiable state of servitude externally and internally; is in a manner secularized, and exercises little or no spiritual authority, lxxxvi. 65—86;—of England, captive state of, implies the weightier obligation of obedience to her unseen authority; she will resume her lost privileges, if her children obey her as a mother; and obedience to her, through her liturgy, is obedience to God; she furnishes a peculiar light, a supernatural, gifted lamp, 86—93;—of Rome, has pre-

<sup>7</sup> See Froude, Sermon 18.

[CHURCH] served the great doctrinal truths, but has the mark of Cain, fraternal blood, upon it; and may be considered Antichrist and not Antichrist, 94, 95;—in her teaching, resembles the Deity, who dwelleth in secret, after a reserved, silent, and retired manner, lxxxvii. 86, 87;—was under the manifest guidance of Christ in the early times from their system of religious secrecy; and their having kept the Pagans in profound ignorance of Christianity, lxxxvii. 40, 41; in all things, in her forms of worship, in her doctrines and ordinances, holds every thing in holy reserve and mystery; is the kingdom of heaven on earth, 92—95;—office of, to expound and enforce the faith, which it must derive wholly from scripture; anciently considered apostolic tradition, as summed up in the creed, to be the rule of faith, xc. 7, 8;—is the great body of Christians scattered through the world; of Rome, corrupt, as destitute of the proper notes or marks, sound doctrine, the sacraments ministered according to Christ's institution, and the right use of ecclesiastical discipline, 17—19;—interference of the state with, allowable only when both are in unison; of England, in sacrilegious bondage to the state.<sup>8</sup>

CIRCUMCISION, typified the “cutting off” the sinful lusts of the flesh; was a thing neither good nor bad; not given for the purpose of working righteousness; was abolished by the gospel; was a type of baptism; was a mere distinctive mark for the children of Abraham; passed into the spiritual sacrament of the true circumcision of the heart by the coming of Christ; connected only with temporal rewards and punishments; was a remedy for original sin in the mind of St. Augustine; who, however, does not place it on a level with baptism; was abolished by the first coming of Christ, as baptism will be by his second, lxvii. 321—336.

CITIES, great, sinks of iniquity, lxxxiii. 38.

CLASSIFICATION, general, in religion, may lead to erroneous conclusions as to the doctrine of individuals, xlvii. 1.

CLERGY superior to the laity, but for the spiritual advantage of the latter, lxxiv. 22, 23.

<sup>8</sup> See Froude on Rationalism, chap. vi., and on State Interferences.

- CLUGNY, monks of, used to pray that the reprobate may become elect, lxxii. 39.
- COMMANDMENTS of God to be observed, *Records*, xvi. 28, 29; xxiii. 3.
- COMMUNION OF SAINTS, the high, mysterious, exclusive privilege of episcopalian Christians, iv. 6;—letters of, sent by bishops in the primitive times, on their consecration, together with a confession of faith, to the respective churches, in order to uphold church unity, lxxviii. 110, 111;—church, a matter of obligation, lii. 4.
- COMPANY, evil, danger of, *Records*, iii. 1, 2.
- CONCEALMENT, in religion, quite in keeping with the commendable feeling of modesty, lxxxvii. 19.
- CONFESSION, “when forced, dangerous and unauthorized,” xxxiv;—as a *practical* grievance, to be put in the foreground in the controversy with Rome, lxxi;—as practised and enjoined in the Church of Rome, objectionable, lxxi. 11.
- CONFIRMATION, the Holy Ghost imparted in; is the perfection of baptism; was instituted by Jesus Christ, xlii. 12—14.
- CONSECRATION, Nag’s head, a putid fable, lxxiv. 25; lxxvii. 9, 10.
- CONTROVERSY to be avoided; was avoided by Christ; not a proper mode of making converts, lxxxvii. 110, 112.
- CONVENTICLES are attractive; visited through dangerous curiosity; should be discountenanced, xxix. 1—3; xxx. 8.
- CONVERSION from error to truth, not a change of principle, lxxxv. 73.
- CORNELIUS, the centurion, was sanctified while yet a heathen, but received an augmentation of grace by Christian baptism; was ordered by the angel to send for Peter, in order to be fitted for the kingdom of heaven; received the Holy Ghost, together with others who were present, previous to baptism; which particular case, made wonderful and striking for a particular purpose, cannot be drawn into any general argument affecting the nature of baptism, or its efficacy; case of, who, though he had received the Holy Ghost, was still afterwards baptized, proves the necessity of baptism; baptism of, clothed with miraculous circumstances, in order to remove Jewish prejudices in regard to the Gentiles, lxvii. 220—229.
- COUNCIL OF TRENT. See *Trent*.
- COUNCILS, definitions of, not to be confounded with scholastic or

- [COUNCILS] theological opinions, lxxi. 26;—Catholic, assembled in the name of Christ, infallible, and possess an authority which should be obeyed; and four there are, perhaps six, which are acknowledged to bear this high character; constitute in general mere cabals, and have done no good for religion, xc. 21, 22; lxxviii. 78;—fallibility of, consistent with the duty of obedience to church authority and guidance, lxxviii. 16, 17.
- COVENANT, NEW, sufferings, and not enjoyments, are the gifts and privileges of; which should be accounted great blessings, and endured with patience and joy, as possessing a “sort of sacramental efficacy,” lxxxvi. 68—71; pages of each, witness, either to the other, lxxv. 105.
- CRANMER, absurd plan of, to amalgamate Protestants; doctrine of the Church of England lowered by, and well-nigh perverted; was a time-server, xxxi. 26—30.
- CRASSET, Father, absurd and idolatrous doctrines maintained by, as Roman orthodoxy, respecting the worship due to the Virgin Mary, lxxi. 18—20.
- CREDULITY, a blessed, commendable disposition: vice versa with incredulity, lxxxv. 72—101.
- CREED, Apostles’, the term “hell” not to be expunged from, though what it implies is not well understood, iii. 2;—Athanasian, a necessary fence for orthodoxy, though rejected from the liturgy by the American Church; and condemned, but very improperly, by Dr. Hoadley; its damnatory clauses objected to upon bad grounds; it is precise and formal, for good reasons; its damnatory clauses not to be understood without qualifications; it is founded on scripture, xxii. 3—18;—Roman, says nothing of the fire of purgatory, differing apparently in this, but not in reality, from the general teaching of the Roman Church, lxxi. 16, 17;—Apostles’, the great and universal standard of orthodoxy, but which has no connexion with the Roman doctrine of Infallibility, lxxi. 29;—Apostles’, contains all truths of necessity to be believed; which creed is universal, and to which no addition should be made, lxxviii. 30—109;—Nicene, to be the perpetual and exclusive standard of orthodoxy; New Roman, to be rejected, 34, 35;—some description of, exists



- [**CREED**] either in scripture or out of it; and the question is determined in a satisfactory manner by the usages and doctrines of the primitive church; one, or several, specifying and enjoining the belief of certain dogmata, have existed from the beginning, which are nothing but developments of scripture "intimations," and must have sprung from the preaching of the apostles; Athanasian cannot be clearly deduced from scripture; apostles, of equal authority with scripture, lxxxv. 21—107.
- CROSS**, death on the, the sum total of modern theology, lxxvii. 49;—doctrine of, is the doctrine of mortification and self-denial, lxxx. 74;—sacrifice of, is the soul and centre of all other sacrifices, lxxx. 353.
- CROSSES**, a mark of God's favour, lxxv. 29, 30.
- CRUCIFIXION** of Christ, public, resurrection of, private or secret, lxxxvii. 121.
- CURIOSITY**, spirit of, unfits for the investigation and discovery of divine truth, lxxx. 45, 46.
- CUSTOM**, if evil, is to be relinquished, and not to be adhered to through shame or false honour, *Records*, xvi. 20—34.
- CYPRIAN**, St., life and martyrdom of; transformed from a sinner to a saint, in disposition and habit, by baptism, *Records*, xix. 1; xxi. 11, 12.
- DAMAS**, the young and apostolic bishop of Magnesia, *Records*, ii.
- DANIEL**, the prophet, learned religion from the Pagan Chaldeans, lxxxv. 83;—has foretold that the empire of Rome must again revive, lxxxiii. 31.
- DAY**, LORD'S, strange opinions held respecting, xii. 10;—how and why celebrated in the primitive church, *Records*, xiii. 6, 7;—a step to eternity, xxii. 5.
- DEACONS**, are the eyes of the bishops, lxxiv. 37;—are ministers of baptism, lxxx. 402.
- DEAD**, prayers for, made part of the early reformed Common Prayer Book, when popery was little in fashion, but were afterwards expunged at the instigation of Calvin and Bucer, on the general grounds of being unscriptural, and as having given rise to the doctrine of purgatory; prayers for, offered up by the early church for good reasons, and should be revived again; may be prayed for, on the supposition that there is

- [**DEAD**] an intermediate state of souls until the final resurrection; prayers for, proceed from a dictate of nature, lxxii. 55; lxxvii. 19—28; ancient prayers for, were prayers of thanksgiving; were prayers to keep them from hell and place them in the kingdom of heaven; and had reference to the final resurrection, but none to the glory of the body; masses for, have reference to the final judgment; are not succoured by man, lxxii. 8—49; prayers for, were offered to increase the happiness of the saints and to mitigate the torments of the damned, 32—35; the propriety or profit of praying for, always a doubtful question; was first maintained by individuals, and in progress of time maintained generally, though at all times questioned by some, 50—53; prayers for, founded in the belief, that supreme happiness is not to be expected until the resurrection, 58; commemorations for, and episcopacy, and the use of altars and the eucharistic sacrifice, are as well proved as the canon of the scripture, lxxxv. 77—80.
- DEATH**, followed by immediate punishment or reward, for the wicked or the righteous, as the case may be, lxxix. 44, 45;—purgation necessary for every one after, lxxii. 17—50;—judgment not immediately passed after, but deferred till the last day, lxxii. 27.
- DELUGE**, waters of, expiated the sins of the whole world, lxxvii. 301—396;—burial of the whole world by, typified our burial with Christ; and the bursting forth of the new world through the waters and out of the waters, prefigured our resurrection with him, 304.
- DEMOCRACY**, prevalence of, will precede the coming of Antichrist, lxxxiii. 24.
- DEMONIACS**, accounts of, and of numberless matters in scripture, startling and incredible, lxxxv. 88—93.
- DEVIL**, was at free liberty before the coming of Christ; who came and bound him; is bound as a chained dog, able to bite none but such as come near him, lxxv. 41, 42;—did not know of the virginity of Mary, nor of her delivery, nor of the death of Christ, *Records*, i;—if bound, will be only so for a season, and will be again let loose, lxxxiii. 26.

**DISCIPLINE**, rigorous, necessary for the correction of great sinners; primitive rigid, should be revived, *lxii.* 2—6.

**DISPENSATION**, particular similitude between the new and the old, as to the mode of dealing with transgressors, *xlix.* 8, 9;—the spirit of God given more abundantly in the new than in the old, *lxxxii.* 13, 14;—old, a dark likeness to the truth, *lxvii.* 393;—Gospel, as well as the Mosaic, a system of mystery and obscurity, *lxxx.* 4—29.

**DISSENTERS** from the Church of England not to be positively excluded from salvation, no more than Roman Catholics or virtuous Heathens, Jews, or Mahometans, *iv.* 6;—system of, founded in disobedience to lawful authority; cannot belong to the true church, *xxix.* 4—6;—teachers among, have not the ministry of reconciliation committed to them; are always persecutors of the true church, *xxxv.* 4; *xxxvi.* 6, 7;—have not the sacraments, and are to be avoided, *Records*, i; not in an absolute state of damnation; hold a middle way between the Church and Heathenism, *Tract xlvii.* 2, 3;—peculiarities of, not trifles; might possibly be conscientious; are not necessarily sinners as such, though dissent is a sin; may be excused from sin on the score of ignorance, or their being blinded by circumstances, and labouring under an erroneous conscience; are criminal in the highest degree; sincerity of, no justification; may expect the curse and punishment of Korah in the Old Testament; upon light grounds are utterly inexcusable; conscientious, not free from blame; because “of the false conviction of their deceitful hearts,” *Records*, *xxi.* *Tract li.* 2—14; want the grace of the sacraments, and are on that account the more exposed to the snares and temptations of Satan, *lvii.* 14; may expect the fate of the sons of Aaron, who for putting strange fire on the altar, which the Lord had not ordered, were at once consumed by an avenging God, *Records*, *xxi.* 3, 4; prevailing profanity of, and irreligion and inconsistency, *Tract xl.* 14.

**DOCTRINES**, liability of, to be changed and corrupted in progress of time, *xxxviii.* 2, 3;—orthodoxy of, of the last importance to a Christian, *lvii.* 1, 2;—of original sin, of the state of the soul between death and the resurrection, of the salvation of infants, and of the precise, metaphysical relationship of the

[DOCTRINES] Son to the Father, not to be undervalued or slurred over, lxxiii. 40, 41 ;—should be tested by scripture and tradition ; ancient, should be upheld, and novel rejected, lxxviii. 88, 89 ;—particular, are put forward by the church more or less prominently, or even put in abeyance, according to times and circumstances, lxxxi. 1, 2 ;—higher and lower views of, does not imply opposition of opinion, 60 ;—of the church system, ordinances, ministerial power, apostolical succession, and absolution, controverted unreasonably on the ground of scripture deficiency, lxxxv. 4, 5 ;—Christian, are in scripture, but latently, and “ not on the surface ;” and the rejection of any portion upon that ground must lead either to latitudinarianism or popery, 14—20 ;—church system of, makes the gospel clear and distinct ; of the church, not identical with the doctrines of the gospel, 108 ; of the church system unpalatable and objected to accordingly ; Christian, obscurely gathered from scripture ; which itself is obscurely gathered from history ; and the doctrines of the Jews were involved in similar obscurity, 86—109 ;—Christian, to be received from the scripture and from the church, xc. 5.

EDUCATION, consists not so much in knowledge as in affording right pleasures and pains, lxxxvii. 121.

EGYPTIANS, in pursuit of the Israelites to the Red sea, in which they were drowned, a type of the sins of mankind, which are destroyed in the waters of baptism, lxvii. 317.

ELECTION, eternal, includes a subordination of means, of which baptism forms a part, lxxvi. 8.

ELISHA, authority given to, and exercised by, shews that there is nothing to be wondered at in church power and authority, lxxxv. 94, 95 ;—ascent of, typical of our Lord’s ascension ; the axe miraculously raised by, from the bed of the Jordan, full of mystery, lxvii. 347.

EMPEDOCLES, testimony of, and of the Sibyls, in behalf of virtue and against vice, *Records*, xvi. 9.

ENGLAND, Romanism making a progress in, lxxi. 3—5.

ENQUIRY, freedom of, not to be sanctioned or encouraged, lxxxv. 73.

ENTHUSIASM, religious, a state of ignorance, the offspring of an earthly passion, and an indication of the natural man, lxxx. 56—60.



**EPHESIANS**, sanctity and orthodoxy of, commended, *Records*, i. 5—6.

**EPIPHANIUS**, doctrine of, respecting prayers for the dead, which practice he defended against Aerius, different from that of the Church of Rome at the present day touching that subject, lxxii. 46—48.

**EPISCOPACY**, wrongly objected to, as not sufficiently scriptural; should be admitted on the authority of the primitive church; is as clearly founded in scripture as the practice of infant baptism or the doctrine of the Trinity, xlv. 3—6;—was instituted by Christ himself, lxxiv. 32, 33;—is sufficiently authorized, 52, 53.\*

**EPISCOPUS**, theology of, explains away the mysteries of the gospel, lvii. 10.

**ERROR**, the evil effects of, may be counteracted for a season by the correct habits and manners of the authors and propagators; mixed generally in religion with the truth, lxxvii. 11—15.

**ERSKINE, MR.**, principles of, requiring as to revelation a clear perception as to cause and effect, untenable, lxxiii. 15.

**EUCCHARIST**, should be frequently celebrated and received, as in the primitive church; a blessed sacrament; is the mystical body and blood of Christ, and commanded to be received as necessary for salvation; neglect of, a grievous breach of God's law; received regularly on the Lord's day in the early times; and by the whole assembled congregation; reception of, in the apostolic times, accompanied by the extraordinary gifts of the Holy Ghost; neglect of,—a sin of latter times,—a matter of astonishment; neglected, on frivolous pretences; administered formerly in the Church of England on all Sundays and festival days, and occasionally on week days; and should be at the present day; is a high and holy mystery; not to be given but as a communion—that is, to a number together; reception of, most earnestly recommended by the church; should be received three times a year in the parish church, under pain of excommunication, and being branded as infidels; confers great graces, more especially if frequently approached; applies the merits of Christ's passion and death; xxvi. 1—

\* See Froude on Rationalism, c. iii.

[EUCCHARIST] 23; xliii. 1;—the words used in the institution of, true and infallible, and consecrate the elements of bread and wine; so that by means of them—that is, the elements—the body and blood of Christ are given; no gross or carnal presence of Christ in; outward elements in, called after the thing they signify; by means of, Christ abides in us and we in him; the flesh of Christ eaten spiritually in, yet truly; the manner of Christ's presence in, mysterious, and not to be inquired into; dispute respecting, between the Church of Rome and the Reformers, turns upon the manner of Christ's presence therein; a real presence in, is acknowledged by the various classes of Reformers; extravagant doctrine respecting, held by the Roman church, in opposition to that of St. Bernard; inconsistency of Bellarmine on the subject of; the flesh of Christ is given with the bread in, and his blood with the wine; the presence of Christ in, not opposed to the idea of distance but of absence; body and blood of Christ in, only present to communicants; the body and blood of Christ are sacramentally or mysteriously united with the sacred elements in, xxvii. 1—16;—is an oblation to God, pleading mercy through Christ; necessary for salvation, ordinarily speaking, xxxiv. 3; xxxv. 2; xl. 10;—is a sacrifice, xlii. 11, 12;—is the medicine of immortality; is the flesh of our Saviour; is certain and sure under the bishop; is the body and blood of Christ, *Records*, i, vii, viii;—a mystery and sacrifice; is an immaculate host, the holy bread of eternal life, the sacred body and blood of the Son of God; the bread in, not common bread, *Tract* lxiii. 9—14; lxiv. 3;—is the body and blood of Christ, which he gives for the nourishment of his church, lxvii. 191;—we drink the blood of Christ in, and are quickened by the Holy Spirit; the manna a type of, preserves the life, which is saved by baptism, 300—320;—is a sacrifice offered by the hands of a lawfully ordained minister; is a tremendous mystery, lxxiv. 41—43;—form of consecrating, as handed down by tradition, to be observed, lxxviii. 95;—is a sacrifice, commemorative, and impetratory, and to be offered for the dead as well as the living; which doctrine, because abused in

[EUCCHARIST] the Church of Rome, has been thrown into dangerous abeyance by the Church of England; doctrine of, as a sacrament and sacrifice, depreciated by Ultra Protestants; remits sins as a sacrifice; first alterations made in the liturgy respecting, not exactly consonant to the doctrine and usages of the primitive church; which alterations were again altered for the worse at the instance of ultra-reformers from the continent, lxxxi. 2—10;—reception of, in a sitting posture, an Arian custom; not denied to be a sacrifice in Edward the Sixth's second book; is a sacrifice commemorative of a sacrifice, 16—33;—sacrificial doctrine of, almost forgotten, yet still lives, and should be fully re-established on a proper footing; is viewed much in the same light, strictly speaking, by the Church of Rome and the Church of England; and both would be in full accordance on the subject but for the doctrine of transubstantiation; sacrifice of, does not interfere with the sacrifice of the cross; is not a sacrifice but of praise and thanksgiving; as a sacrifice, does not reconcile us to God; is propitiatory, in a qualified sense; controversy touching, as a sacrifice, is a logomachy; is a feast upon a sacrifice; is an awful subject, and not to be made a subject of common profane discussion; should be offered and celebrated according to the forms in Edward the Sixth's first book; and understood in the sense of these forms; is a representation of the sacrifice of the cross; is a sacrifice or sacrament of thanksgiving and remembrance only; is not a real sacrifice; celebrated at a private mass, no sacrifice; sacrifice in, takes place *before* the words of consecration are pronounced; sacrifice of, does not take place until *after* the consecration; Christ offered in, by signification only; the sacrifice of, the same as the sacrifice of the cross; is an unbloody sacrifice, not of flesh, but of mind and spirit; not a real, but commemorative sacrifice, according to the schoolmen; Christ at the institution of, offered a sacrifice of thanksgiving; the crucified body of Christ offered to God in; was celebrated first in the most simple manner, the Lord's Prayer only being added to the words of consecration; celebration of, is divine worship; is a heap of sacrifices, and yet no sacrifice; should

[EUCCHARIST] be received kneeling; is a triple sacrifice; is a sacrifice, in a large sense; is a substitute for the Paschal lamb; and is a sacrifice as the Paschal lamb was; is a sacrifice commemorative, and a sacrifice communicative; sacrifice of, not the same with the sacrifice of the cross; sacrifice of, being unbloody, cannot be propitiatory; is not a true, full, sacrifice; is proved to be a sacrifice from Malachi i. 11; is a proper oblation; God to be invoked through, instead of, by slaying beasts; is a sacrifice, but Christ not sacrificed in; celebrated in reality as a sacrifice by the Church of England; acknowledged by the whole church to be a commemorative sacrifice; is a sacrifice, commemorative, impetrative, and applicative; is not a sacrifice propitiatory in itself; is a true sacrifice, and not a true sacrifice; held by the Church of England to be a sacrifice in the sense of the primitive church; contains the natural body and blood of Christ; *shews* forth the death of Christ as a sacrifice, as truly as the Jewish sacrifices did *foreshew* it; sacrifice of, may be offered up for saints departed—but not for souls in purgatory, as being a novelty and founded in fable; sacrifice of, revered by the Church of England as the most substantial and essential act of our religion; elements of, before consecration, are sacrifices; sacrifice of, includes the whole process of celebration; doctrine of, as a sacrifice, not altered by the Church of England from what was always held in the church; extreme opinions respecting, held by individuals of all parties; flesh and blood of Christ really present in; benefit of, as a sacrament and sacrifice, next to infinite; offered up by the people in conjunction with the priest; is the greatest mystery of the Christian religion; is a sacrifice in every sense of the word; Lamb of God in, lying and sacrificed on the holy table; new covenant renewed in; not Christ, but bread and wine offered in; body and blood of Christ offered in; is the Christian shew-bread; is a feast upon a sin offering; the blood of Jesus tasted in; elements in, after consecration, do not cease to be what they were before, yet begin to be something that they were not before; is not an expiatory sacrifice; is the Christian sacrifice; the natural body of Christ not in; sacrifice of,



[EUCCHARIST] typified in the Jewish sacrifices; is the sacrifice proper and peculiar to the gospel, and as real as any of the Jewish sacrifices;—is the sacrifice typified by the sacrifice of Melchizedek; is not a feast upon a sacrifice; which is a novel idea; to be reputed and received as the natural flesh and blood of Christ; is not that sacrifice which the Papal Church defines it to be; is a true, but not a propitiatory sacrifice; Catholic doctrine of, almost lost; not duly celebrated in the Church of England; halved by Protestants in one way, and halved by Roman Catholics in another; is made the bread of God by consecration; is a real sacrifice of the mystical body and blood of Christ, but not a sacrifice of his real body and blood; Christ offered up to his Father in; is a dreadful and unbloody sacrifice; is only a type of the body of Christ; no corporal presence in; to maintain the sacrificial nature of, is not to countenance popery; the body and blood only of Christ offered in, and not his soul and divinity; is a sacrifice perfectly representative of Christ's sacrifice to his Father; is as effectual a sacrifice for our good as if Christ were crucified before our eyes; the oblation of, by Christ at his last supper, his death on the cross, and his ascension into heaven, all constituted one individual sacrifice; Christ acted as priest in the institution of, and offered sacrifice; is a sacrifice propitiatory and expiatory, and to be offered for the living and the dead, but does not interfere with the expiation of the cross, which was conditional; oblation of, not to be separated from communion, which is the consummation of the sacrifice; possesses all the characteristics of a sacrifice; is the most excellent of all representative sacrifices; is offered up as a sacrifice throughout the world; is a sacrifice for sin; the bleeding Son of God offered in; held always to be a sacrifice; renders God propitious; celebration of, in an unknown tongue, and the elevation of the elements for public adoration, novelties; Christ not wholly, but partly in, and to say the contrary is blasphemous; is not a real, true sacrifice of Christ himself, as is implied by transubstantiation; Christ not offered in for the quick and the dead; elements used in, should be placed by the priest only on

[EUCCHARIST] the altar, that action being the sacrifice, or a part of the sacrifice; is to be administered under both kinds; sacrifice of, maimed, if not celebrated according to the rubrics; the priest in the oblation of, stands in the place of Christ, and none but a priest can perform this sacrificial office; may be celebrated by priests of the second order as well as by the bishop, but yet by his permission; elements in, not the real body and blood of Christ; to eat of, is to partake of the sacrifice of Christ; not acknowledged by Protestants generally to be a sacrifice, only in opposition to transubstantiation; sacrifice of, has no intrinsic worth or excellence in itself; is only a representation of the satisfaction made on the cross; is misrepresented and underrated; elements in, converted into the banquet of the body and blood of Christ; sacrifice of, is performed at the words of consecration, lxxxi. *passim*; words used at the institution of, applicable to a common meal or repast, lxxxv. 57;—Christ's body in, spiritual; presence of Christ in, may be real, but not local, and is mysterious; Christ sacramentally present in, by the agency of the Holy Ghost; real presence in, dogmacy, not to be rejected on the ground of its supposed impossibility, xc. 55—58;—nothing in Thirty-nine Articles opposed to the doctrine of a real super-local presence of Christ in, 57;—nor against there being in it an offering for the quick and dead for the remission of sin, but against such sacrifice being independent of or distinct from the sacrifice on the cross, 63, first edit.<sup>6</sup>

EVANGELISTS, three of, do not teach the divinity of Christ, lxxxv. 60.

EXCOMMUNICATION, practice of, should be revived and excited to; is an imperative duty in many cases, iii. 6, 7; practised by the apostles; an extreme measure, but a necessary one and fully authorized; should be used for edification and for correction, xxxvii. 1—8;—right of, should be exercised despite of the civil authorities; appointed by Christ; persons under, should be entirely avoided; is only for the contumacious, liii, lv, lxii;—stoppage to, by the secular power, an antichristian interference in the rights of the church; should

<sup>6</sup> Froude on Rationalism.

[EXCOMMUNICATION] be put in force; excludes from heaven; authorized as well as baptism, lxxiv. 19—42.

FAITH, placed by some in contradistinction to morality; doctrine of justification by, is caricatured, xli. 9, 10;—must be accompanied with charity and good works, *Records*, i;—efficacy of; articles constituting the rule of, specified, *ibid.* xvi, xvii;—without the sacraments, insufficient for salvation, *ibid.* xxii;—rule of, embraces two things—the authority of scripture and the teaching of the Catholic Church; is immutable, *ibid.* xxiv<sup>7</sup>;—only a condition or qualification for receiving baptism; is a human quality, *Tract* lxvii. 81—112;—is employed on truths not mastered by the mind, lxxii. 5;—to account, and not the sacraments the instrument of justification, is an heterodox doctrine; cannot save without water, lxxxii. 18—31;—rule of, scripture and tradition conjointly, lxxviii. 2; integrity of, preserved by the whole church of God; of the church, before the Greek schism, orthodox, 65; upheld by the bishops; is confirmed by tradition, which need not be mathematically but must be morally universal; articles of, necessary for salvation, very few, 111—114;—saving, excludes particularity and discrimination, and believes *implicitly* and *comprehensively*; should spring from love towards Christ, and not be rested in evidence; excess of, or erroneous faith, *perfectly harmless and excusable*, and might be the will of God, lxxxv. 100—115;—saving, consists in our acceptance of, and adhesion to, certain principles, lxxxvi. 94;—should precede knowledge; right, cannot be had without good works; implies secrecy and reserve, lxxxvii. 56—124;—rule of, the three creeds, viz. the Apostles', Nicene, and Athanasian; is not the sole instrument, but the sole internal instrument of salvation, the sacraments being the outward; and works also, a mean to effect the same object; justifies in one sense, good works in another; constitutes our title to justification, xc. 12, 13.<sup>8</sup>

<sup>7</sup> The same as obedience, only differently viewed, *Newman's Sermons*, vol. iii. sermon 6;—that which earns baptism, but an acquiescence of the reason in the gospel mysteries, and therefore obedience, *ibid.*

<sup>8</sup> See Froude's Sermon on Faith.

**FASTING**, religious, wholesome and profitable ; particularly requisite at the present times ; discipline of, should be revived, xiv. 6, 7 ; xviii. 20—25 ;—Church of England regulations respecting, appropriate ; found fault with by those who take wrong views of things ; stated times for, do not imply formalism, but regularity and unity of Christian discipline ; sanctioned by divine authority and by the example of holy men ; regularity in, necessary ; abuses of, provided against by the reformers ; should be practised in obedience to church authority ; together with prayer and humiliation, necessary for a Christian in his spiritual warfare ; should be accompanied by alms-deeds ; practice of, in the spirit of the church rubrics, would revive the decayed spirit of religion, and repress the spirit of the world ; practised in the early church on Wednesdays and Fridays ; appointed on Fridays, in commemoration of the crucifixion ; prevailed in the early times, because the divine authority of the church was then exercised and obeyed ; implies a taking up of our Saviour's cross ; Ninevites saved by ; efficacy of, proved from experience and the example of saints and martyrs, xviii. 1—28 ;—necessary for a devout life, l. 2 ;—in holy week, particularly on Good Friday, should be rigidly observed, lvi. 6 ;—is the duty of all Christians, lv. 2 ;—Wednesday, a meet day for ; on vigils, not exactly of the same nature with fasting in Lent ; church rules of, to be observed without ostentation, yet openly ; days of, to be observed in a religious manner, within one's own circle ; practice of, happily gaining ground, and likely to be re-established, though savouring, according to some, of popery ; mode of, to be regulated by circumstances, but ever in the spirit of mortification ; from snuff in Lent, a religious practice of “the good old time ;” to be omitted, if the observance should clash with filial obedience ; if not explicitly enjoined, is sufficiently indicated in scripture, and is pointed out as a duty by the practice of the early church, lxvi. 1—16 ;—was an evangelical portion of the old dispensation, 16 ;—humble and devout, most profitable ; accompanied by its supplement, alms-deeds, will receive eternal rewards, lxxv. 167, 168.



FATHERS, of the first five centuries held the divine institution of the Christian ministry; which is to last to the end of time, iv. 2;—neglect of, the parent of heterodoxy; and leads to disrespect for the apostles, lvii. 10—13; doctrine of, when unanimous, to be adopted, *Records*, xxiv. 4;—at variance with one another respecting the efficacy of the baptism of John, *Tract* lxvii. 261, 262;—good authority in matters of faith and discipline, lxxiv. 45—48; lxxviii. 97—107;—under the Old Testament, not having been baptized, were not regenerate; they lived by faith, but received not the promise, lxxii. 11—14;—authority of, hangs on their unanimity, and relates only to the Articles of the Creed, particularly those of the Trinity and the Incarnation; should be coupled with scripture for the proof of doctrine; are good authority prior to Gregory the First, lxxxii. 39, 40; lxxviii. 7;—authority of, for the first six hundred years, to be respected; are admirable helps for the understanding of the scripture; should be consulted in controversies, and the majority adhered to; to be considered jointly, not separately; are in accordance on many points; are the true interpreters of scripture, lxxviii. 16—107; not to be implicitly relied on, yet still should have great weight; possessed a kind of secondary inspiration, 97—117;—opposition to the doctrine of, is opposition to the divine oracles, 118;—say nothing clear or satisfactory on the subject of purgatory; speak, many of them, of a last-day purgatory, lxxix. 25—38;—writings of, tortured by Roman polemics into an accordance or seeming accordance with Romish errors, lxxix. 27;—are faithful witnesses of apostolical doctrine; authority of, in the interpretation of prophecy, not decretorial, but still worthy of attention, lxxxiii. 1—16;—their want of clearness not more objectionable than a similar want in the scriptures, as both must stand or fall together; the very early, amid crosses and persecutions, had not leisure to ascertain all points of revelation; are good authority down to the fifth century; are as good authority in points of doctrine as they are for the canon of scripture, lxxxv. 72—106;—the reserve observed by, respecting the truths of religion, quite in keeping with the Old and New

- [FATHERS] Testament; of the first ages, say nothing of the *holy* system of religious secrecy; which is a proof of its existence; preserved the dignity of their mysteries in secrecy and silence; held that the scripture had a latent sense, lxxxvii. 9—25;—interpreted the scripture in a fanciful manner, but were still right in the general principle of interpretation; in their teaching, kept back to the last the doctrine of Christ's divinity, 25—43.
- FEASTING, detrimental and debasing to soul and body, lxvi. 13.
- FEELINGS, having reference to the Deity, are inexpressible, lxxx. 53;—popular, not to be appealed to, in matters of religion, lxxxi. 424.
- FELIX, bishop of Tubyza, refuses to give up the sacred books, and makes a public confession of the Christian faith; and suffers martyrdom, *Records*, xxiii.
- FENCES, good, necessary; construction of, xxii. 2, 3.
- FESTIVALS, numerous, of obligation in the Church of England, lvi. 1—4.
- FLOCK, negligences of, in regard to religious duties, should be re-proved by the pastor, xliii. 4, 5.
- FLORENCE, Council of, under Eugenius, attended by some Greek representative bishops, but too few in number to deserve that character, besides that they suffered constraint; determined that there was a purgatory of some sort, but defined nothing as to the nature of its punishments, lxxix. 53—60.
- FREEDOM, popular cry for, indicative of their state of spiritual servitude, lxxxvi. 77.
- GAMBLING, not expressly condemned in scripture, xxii. 18.
- GIFTS, for which Christians must render account, are, the new commandment of love, the inspired word, and God's duly appointed ministers, xvi. 8.
- GOD, mercy of, towards sinners portrayed, xxxix. 2;—has tempered and harmonised the world, and has made provision for the salvation of man; omnipotence of; nature of; acts as a Father to mankind, and desires their salvation; is not a Father to the disobedient, *Records*, xvi. 4;—simplicity and power, characteristics of, as instances in baptism and its wonderful effects, *ibid.* xxii;—alone remits sins, *ibid.*—

[God] confidence in, a condition for receiving his gifts; Christ is; all Christians will be resolved into, at the final consummation; subsequent gifts of, proportioned to the good use made of those already bestowed; calls into his church whom he wills, *Tract* lxvii. 82—220;—Spirit of, brooding over the waters, gave life to the world; which Spirit was not “a mighty wind,” 360;—manifests himself in his works only, lxxiii. 39;—is invisible, and buries himself in obscurity; is not to be approached without a sacrifice; not to be named familiarly, lxxx. 51—81;—oracles of, not to be imparted to the profane; general system of, one of concealment; does not reveal himself fully, even in heaven; is enveloped in darkness; lxxxvii. 13—33;—religious truth withheld by, 117;—knowledge of, an occasion for fear, unless we observe a *holy* reserve; hides himself in disclosing himself; purpose of, to rectify the will rather than the understanding, 118—132;—delusions, hardness of heart, indiscriminate calamity, all the immediate work and appointment of, and for which we should be thankful, lxxx. 37—39.

GODLINESS, the price of salvation, xvi. 17—31.

GOSPEL, many things only intimated in; on which account it may be called a law of liberty, viii. 1;—a moral law of, xli. 9;—is the fulfilment of immortality, *Records*, x;—has received additions from the church of Rome; curtailment from the Church of England, *ibid.* xxv. 11;—is not a mere manifestation of facts, but a promulgation of heavenly and mysterious doctrines, *Tract* lxxiii. 32;—does not consist in the letter but the sense, which sense is to be ascertained under the guidance of the church pastors, lxxviii. 35;—strange and revolting doctrines contained in the text of, and of the epistles; such as would not be listened to, if propounded by other authority; as proposed and preached by the Church of England, to be embraced, notwithstanding its difficulties, as the safer course, lxxxv. 97—114;—scheme of, caricatured by moderns, who declaim against works; keeping the commandments an essential portion of, lxxxvii. 64—68;—is the trumpet of Christ, *Records*, xvi. 33;—is a moral law, *Tract* xli. 9;—not a matter of argument, lxxi. 1.

GRACE, necessary for the performance of good, xc. 15.

GREEK, the term in ποιεῖν, "to do," signifies also "to offer," lxxxii. 394.

GREGORY, ST., the doctrine of purgatory partly developed by, lxxix. 46.

HAMPDEN, DR., school of, should excite alarm in the minds of the orthodox, lxxvii. 34.

HEAVEN, the way to, difficult, lxxxvii. 143.

HEBREW, the language of God; and is mysterious and sublime beyond conception, as it is employed in the Old Testament, lxxxvii. 23.

HELL, and the invisible world, a subject of great uncertainty; torments of, to cease at last, lxxii. 38.

HERESIARCHS, to be avoided, *Records*, xvii;—should be condemned without mercy, *Tract* xlvii. 3.

HERESY, of a church, may invalidate succession, xv;—is to be refuted by the authority of tradition, and the consent of the churches, liv. 5—7;—is the invention of the devil, for the subversion of the faith, the corruption of truth, and the division of unity, *Records*, xix; permitted as a means of Christian probation; is originated by individuals breaking off from the church catholic, *ibid.* xxiv, xxv.

HERETICS, to be avoided; and to be prayed for, *Records*, v, vi;—are not Christians, *Tract* lxxviii. 116.

HILDA, abbess of Whitby in Yorkshire, carried by angels into heaven, lxxii. 7.

HISTORY of the Church should be carefully studied, xli. 1; lxxviii. 68.

HOADLY, a bishop and Socinian, xxxviii. 3.

HOLINESS, rewarded by the enjoyment of God's own infinite presence, lxxv. 143.

HOMILIES, book of, of no authority in some particulars; teaches high tory doctrines; is authority as to general doctrine; not to be regarded, where it denounces Papal Rome as Anti-christ; admits the inspiration of the Apocrypha, lxxxii. 25—29;—contains strange matter; is no authority in stating the fulfilment of prophecy; nor as to some matters of fact, as that there was such a person as Pope Joan; the holy fathers commended in, and good works, and the efficacy of the sacraments; and matrimony is called a sacra-



[HUMILITIES] ment in ; and satisfactory penances are recommended in ; and the ancient church pronounced pure and uncorrupt in, and worthy to be followed ; and six General Councils are acknowledged in ; and tradition admitted in ; and fasting recommended in ; and a commemoration for the dead sanctioned in ; and church attendance for the reception of the sacraments required in ; and the efficacy of good works in cleansing from sin inculcated in ; and the doctrine of the holy body and blood of God in the eucharist found in, xc. 66—76.—that the pope is antichrist, implied in, 33.

HOUSES OF WORSHIP, or churches, particularly sacred ; and depositories of divine grace, though little is said on the subject, lxxxvii. 87, 88.

IDOLATRY, folly and absurdity of ; debases man, *Records*, xvi. 10—28.

IGNATIUS, testimony of ; a disciple of the apostles ; in favour of episcopacy, *Records*, i ;—the disciple of St. John ; a holy bishop and martyr, *ibid.* vii, ix.

IGNORANCE, as to God's moral government, both natural and scriptural ; and is the appointed lot of man, lxxx. 3 ;—to keep man in, and to punish him for his lack of knowledge, has been from the beginning the will of God, as is manifest from the providential harmony of the old and new covenant in this particular, lxxxv. 109—112.

ILLIBERABILITY, consists in magnifying trifles, lxi. 1.

IMAGES, adoration of, dangerous in the case of the *uneducated*, xxxiv ;—a grievance, which Christians endure in communion with Rome, lxxi ;—not apostolical, lxxviii. 9.—not every kind forbidden in the Thirty-nine Articles, xc. 36 ;—what sorts forbidden, *ibid.*

INCARNATION, doctrine of, which is the foundation of the gospel, impugned from time to time, in various ways, but ever defended and upheld by episcopal authority, liv. 1—9 ;—of the Son of God, has filled earthly symbols with spiritual life, lxxvii. 340 ;—was not a conversion of the Godhead into flesh, but a taking of the manhood into God, lxxiii. 46.

INDULGENCES, a monstrous invention, xxxiv ;—the doctrine of, in *theory*, connected with penance, in *practice*, with purgatory, *ibid.*—a relaxation of canonical penances, originally ; were granted afterwards as pardons for sins, and made a matter

[**INDULGENCES**] of sale; and finally became matter of such abuse as to give occasion to the Reformation by Luther; barely recommended in general terms by the Council of Trent, which also condemned their abuse in a similar way, xc. 28—30;—there exists a primitive doctrine concerning, which the Thirty-nine Articles do not condemn; the Romish doctrine of only condemned, not the Tridentine, 23.

**INFALLIBILITY**, an attribute of the church universal, xxx. 4, 5—doctrine of, subversive of the whole structure of divine faith; religious, exists, founded upon certain evidence, lxxviii. 23—102;—tenet of, unfits the mind for theological discussion, lxxix. 26—28.<sup>9</sup>

**INFANTS**, baptized, because born in sin; cannot be saved without baptism; are saved by baptism, if they die in their infancy; are united to God in their cradles by baptism; corrupt nature of, healed by baptism; innocence and incapacity of, supply the place of repentance, lxxvi. 4—46; the primitive custom of administering the eucharist to, not to be called an absurdity, but is a proof that the doctrine of the efficacy of the sacraments was different in the early church from what is held on the subject by a certain class of moderns, lxxxii. 18—21.<sup>1</sup>

**INNOVATORS**, in religion, accursed; not to be listened to, however specious their appearance; ever in a state of doubt and perplexity; are accustomed to make wonderful pretensions, *Records*, xxiv. 4—7; xxv;—are fond of quoting scripture, *ibid.* xxv.

**INSPIRATION**, Church of England Protestants individually possessed of, lxxxv. 108.

**INTENTION**, charitable, to be preferred to right opinion, in minor questions, lxxviii. 39.

**INVITATORY**, Psalm, “*Venite Exultemus*,” ever used in the church, xiii. 8.

**INVOCATION OF SAINTS**, the words of Tridentine decree respecting, go to the very verge of what the cautious Christian could receive, lxxi.—not every kind forbidden in the Thirty-nine Articles, xc. 37;—what kind, *ibid.*<sup>2</sup>

<sup>9</sup> See Froude on the Grounds of Orthodox Belief.

<sup>1</sup> See Sewell's Christian Morals, chapter on Sacraments.

<sup>2</sup> Not forbidden, *Ward's Few Words*, p. 33;—not ruled by the Articles to be in itself

- IRENÆUS**, declares the faith of the gospel and the articles of the creed to be the same in all the churches, and that this body of doctrine is not to be increased or diminished, *Records*, xiv. 1—3.
- ISRAELITES**, were called the sons of God; but they only shadowed out that divine Sonship, which is imparted to Christians in baptism, lxvii. 56.
- JAMES**, singular account of the life and martyrdom of, the Lord's brother, *Records*, xi; *Tract* lxxxiv. 16, 17.
- JERUSALEM**, vengeance in various forms, pursuant to prophecy, first fell on, then on the Roman empire, for their sins, lxxxiii. 32—34.
- JESTING**, not to be indulged in on serious subjects; yet the practice is too common now-a-days; touching religious subjects, should be left to infidels, lxxvii. 1—4.
- JOHN, ST.**, story of, and the robber; bishops appointed by; anxiety of, for the recovery of the lost sheep, *Records*, iii;—distinguished among the apostles for higher revelations, *Tract* lxxx. 31;—Gospel of, published last of all, and unfolded new, more elevated, and mysterious views of wisdom and charity, lxxxvi. 37.
- JUDAISM**, abolished, *Records*, ii. x. <sup>3</sup>
- JUDAS ISCARIOT**, accounts of his death in scripture contradictory, lxxxv. 47.
- JUDGMENT**, private, together with God's assistance, the guide to religious truth, xi. 1;—is abused, xviii. 2;—not to be exercised on scripture; the sense of which is to be collected from the Catholic Fathers, li. 10; lxxxii. 35, 36.
- JUSTIFICATION**, is obtained in faith, through the prayers of the Church, *Records*, x. 3;—by faith, not to be understood, as it is by some, negatively—that is, in opposition to the necessity of good works; Calvin the founder of the modern error respecting—an error which nullifies the sacraments, and makes the doctrine of baptismal regeneration incon-

a fond thing, *ibid.* p. 71;—the practice of it natural in minds of a certain character, when they realize the communion of saints, *ibid.* p. 84.

<sup>3</sup> Judaism a carnal system, *Newman's Arius*, p. 12;—occupied after the coming of Christ that place in the Christian world which has since been filled by a corruption of Christianity, *ibid.*—its existence, as a system, in the patriarchate of Antioch, evidenced in the quarto-deciman rule of observing Easter being there adopted, when it ceased in provincial Asia, *ibid.* p. 14.

- [JUSTIFICATION] sistent with the doctrine of justification by faith, lxvii. 13—15;—ordinarily occurs in baptism, lxxvi. 54;—Romish doctrine of inherent righteousness unscriptural, xxxviii;—constituting an irreconcilable difference with Rome, *ibid.*<sup>4</sup>
- JUSTIN MARTYR, birth, character, and conversion of; confessed before Rusticus the governor his belief in one God, and in his Son, the Lord Jesus Christ, whose majesty is infinite; as did his fellow-martyrs likewise; possessed a full confidence of salvation; professed the doctrine of a final judgment; suffers death for the gospel, *Records*, xiii.
- KEN, BISHOP, sanctified life of; reproves vice in all ranks, from the highest to the lowest; was a nonjuror; and professed in his last moments that he died in the holy catholic and apostolic faith, as professed by the whole church before the division of the East from the West, lxxv. 139—142.
- KEYS, power of, committed to the church; that is, the ministration of sacraments, or the ministry of reconciliation, xxxv. 1—4;—power of, given to the church through St. Peter, lxxiv. 11;—power of, exercised by every priest when he administers or withholds the sacraments; or imparts or withholds absolution, 52.<sup>5</sup>
- KNOWLEDGE, is the offspring of action; divine, a moral attainment; growth in, a reality, proved from the various senses or mean-

<sup>4</sup> Luther's doctrine of justification without inherent righteousness condemned, *Newman on Romanism*, p. 216;—no such thing as inherent righteousness, but adherent, *ibid.*—the sounder writers of the Church of Rome mean the same substantially as the theologians of the reformed school, *Pusey's Preface to Second Letter to the Bishop of Oxford*;—the Christian's life not only moral but justifying, *Newman on Romanism*, p. 216;—act of justification distinguished from the state of, *ibid.*—prevailing error of teachers of justification by faith only, that they so strongly insist on human corruption, *Pusey's Preface*, p. 17;—its meritorious cause, Christ's death—instrument, baptism, entrance into, regeneration, privilege of, pardon—fruit of, everlasting life, *Newman's Lectures on Justification*, 146, 147;—the doctrine of the articles concerning, less practical than St. Augustine's, but more scientifically correct, *ibid.* p. 68;—the doctrine of faith, in the justified, being acceptable to God, inadequate,—that of modern Rome, viz. inherent righteousness, also inadequate,—the true doctrine combines them, *Pusey's Preface to Second Letter to the Bishop of Oxford*, p. 20;—inherent righteousness of a true Christian distinct from Christ's inward presence, which justifies us, but not to be disjoined from it, *Newman's Lectures*, p. 230; Conf. *Tract xxxviii*;—precedes and is a cause of renewal, *Newman's Lectures*, p. 71;—the same in infants as regeneration, *ibid.* p. 169;—may be viewed as consisting in evangelical obedience, *ibid.* p. 104.

<sup>5</sup> See Froude on Rationalism.



[KNOWLEDGE] ings of which portions of the divine word are susceptible; does not necessarily imply faith, lxxx. 63;—belief not to be founded on; of divine things, variable and indeterminate, 81;—Christian, imperfect; not founded in scripture but indirectly; should follow faith, not precede it, lxxxv. 4—10, 85;—divine, which is indefinitely progressive, acquired only by the practice of obedience; was only suggested by Christ; spread of, through the world, a matter of serious apprehension, lxxxvii. 40—123;—Christian, the reward of obedience, and *vice versa*; is to be imparted cautiously and gradually; is concealed by the prudent man, 123—141;—Christian, not to be unreservedly communicated even to Christian believers, which indeed they cannot imbibe but as they advance in virtue; communicated by the church with reserve, though variously—viz. “*via purgativa, illuminata, et unitiva*,” 86;—of God, an occasion for fear, 118.

LAITY, incumbent on, to examine the grounds of religion, xxii. 7.

LATITUDINARIANISM, to be rejected, lxxviii. 85, 86;—which makes all forms of Christianity indifferent, and sincerity every thing, inconsistent with a determinate revelation; is opposed to the nature of man, lxxxv. 20.

LAURENCE, ST., deacon and martyr, when asked to render up the treasures of the church, collected together the poor and the needy, and presented them as the church’s riches to his avaricious persecutors; suffered the most exquisite tortures—being roasted on a gridiron—without exhibiting any symptoms of pain, *Records*, xxiii. 7, 8.

LENT, institution of, sanctioned by the example of Moses and Elias, and more especially by that of Christ himself; primitive practice regarding, should be revived, lvi. 5.

LESSONS, SUNDAY, found fault with, unreasonably and irreverently; original arrangement of, explained; present arrangement of, which presents to our view the staple of scripture history, not to be tampered with; should be considered in their totality, and not separately; constitute a series, arranged according to general principles, xiii. 1—11;—corresponds to the Breviary, lxxv. 8.

LIBERTY, gospel, explained, xii. 9; xxix. 2; xxx. 7.

LIFE, human, should be a preparation for death, lxxxvii. 141.

LITURGIES, ancient, monuments of primitive doctrine and discipline, though interpolated to some extent,—the one, ascribed to St. James, and used by the Jacobites and the orthodox Church of Jerusalem—and that to St. Mark, which is used by the Copts in Egypt—and that to St. Basil, which is used throughout the Eastern Church—and that of the Church of Rome, called the Roman Missal, which is ascribed, in part, to St. Peter,—have been handed down substantially the same from the earliest times of the church; the four principal of, appear, from the differences of form, but sameness of matter, to be of apostolic origin; contain ancient, all, a prayer for the departed, and a sacrificial oblation of the eucharistic bread and wine; and a prayer that God will make the bread and wine become the body and blood of Christ; merit the serious attention of all such Protestant congregations as have rejected the ancient forms; possess an authority next to scripture, lxiii. 1—16; lxiv. 1, 2;—some instituted by the apostles, lxiv. 1—3; lxxxi. 39;—all teach the doctrine of baptismal regeneration as scriptural, in common with the ancient fathers, lxvii. 59—64;—do not countenance the doctrine of purgatory, though containing prayers for the defunct, lxxvii. 19—27;—those ascribed to Chrysostom, Basil, and St. James, genuine, lxxviii. 62;—are divine, like the scripture, lxxxvi. 5;—the parts of, that correspond, are to be deemed apostolic; the Common Prayer Book conformable to; suppose the eucharist to be a sacrifice, lxxxi. 223—266.<sup>6</sup>

LITURGY, CHURCH OF ENGLAND, alterations in, unadvisable, as calculated to unsettle the mind, and introduce habit of criticising, ii;—composed in the English language by the reformers, in consequence of the incongruity of primitive forms and modern feelings, *ibid.*—its deviations from the *more perfect* and primitive form to be accounted for by a special Providence over-ruling them, to suit our decayed moral tone and condition, lxxxvi;—has, in conjunction with the Articles, “stammering lips,” and is an “ambiguous formula,” xc.<sup>7</sup>

<sup>6</sup> See Froude on the Ancient Liturgies; also Palmer on Liturgies.

<sup>7</sup> The expressions concerning, in Tract xc, only a condensed statement of those in Tract lxxxvi. on the same subject.—*Keble's Letter to Mr. Justice Coleridge.*

**LOVE**, brotherly, the fulfilment of the law, or of human obligation, xvi. 2.

**LUTHER**, conduct of, in opposing himself to episcopal authority exerted in behalf of error, defensible, xv. 10, 11 ;—speaks in the highest terms of the gifts bestowed in baptism, notwithstanding his doctrine of justification by faith only, lxvii. 122—124.

**MAN**, becomes the image of God when he does good to his fellow creature ; perversity of ; must gird on righteousness to benefit by the coming of Christ, *Records*, xv, xvi ;—mind of, must be in a suitable condition, in order to the right understanding of God's word ; which, if misunderstood in one place for lack of this condition, will be also misunderstood in other places, *Tract* lxvii. 90 ;—the whole race of, must in the end pass through fire ; and will remain in a state of uncertainty as to their exact future fate until the day of judgment ; every, polluted, and stands in need of prayers after death, lxxii. 28—45 ;—in his natural state, which he inherits from Adam, accounted “ old ” in the gospel ; in the state of grace, through Christ, accounted new ; which change is effected by baptism, lxxvi. 20—34 ;—divine knowledge withheld from, or not communicated freely to ; a good, though illiterate, has his faith confirmed by a constantly-accumulating weight of additional evidence ; what is good in the *natural*, is wrong in the spiritual, lxxx. 4—60 ;—is incapable of judging in divine matters, lxxxv. 87 ;—carnal, and sold under sin ; is clothed in filthy garments, and has Satan standing at his right hand ; is a frail creature, lxxxviii. 47—50 ; lxxxvii. 99.

**MANIFESTATION**, doctrine of a triple, of the Deity, the same as Sabelianism, which confounded the Persons of the Trinity, lxxiii. 44, 45 ;—of himself, by the Deity, encompassed ever with darkness and difficulty, lxxx. 64 ;—awful, of God, now in progress, portending the approaching dissolution of the world ; of the Deity, whenever made with little reserve, most awful and severe, lxxxvii. 91—115.

**MARRIAGE**, between an orthodox person and one not orthodox, to be condemned ; ceremony of, most holy ; not the matter of a mere civil contract ; should be entered into in the spirit of the church ; Book of Ruth bears on the subject of, xl.

- [MARRIAGE] 2—8 ;—though not consummated, not to be dissolved by religious vows, lxxviii. 14;—like baptism, depreciated in its religious character ; is a type of the relation of Christ with his church ; is a sacrament, lxvii. 188—190.
- MARTYRDOM, unaccompanied by faith inviolate and perfect charity, will not gain salvation, *Records*, xxiii;—sin thoroughly perpetrated by, *Tract* lxxix. 40.
- MARTYRS of Lyons, a full and true and marvellous account of, from Eusebius, *Records*, vi;—African, in the persecution of Dioclesian, particulars respecting, *ibid.* xxiii;—how to be venerated, *ibid.* xii. 9.
- MARY, VIRGIN, present doctrine held respecting, different from that formerly held in the Roman Church, which acts equivocally in that and other subjects, lxxi. 24, 25;—is the rod from the root of Jesse ; modesty of, to be copied ; was most humble and most devout ; is a pattern for virgins, lxxv. 135—193;—is Mother of God, and was ever a virgin, lxxviii. 81;—ever called the “Mother of God,” except by heretics ; was holy, soul and body, by reason of her ineffable proximity with God, lxxxv. 92 ; lxxxviii. 60.
- MASS, sacrifice of the, a mere corruption, profane, dangerous, not founded on scripture or antiquity, xxxiv;—private, origin of explained, xxvi. 8;—private, unknown in the church for the first six hundred years ; as was also the doctrine of the carnal presence of Christ in the eucharist ; no sacrifice, lxxviii. 5—7 ;—canon of, free from error, lxxxi. 11—82;—private, *admissible* ; for the quick and the dead, blasphemous ; is a sacrifice ; private, *not admissible* ; sacrifice of, monstrous ; formerly a word of harmless signification ; popish, a novelty ; a gross corruption of the eucharist ; canon of, to be rejected in part, 74—291;—sacrifice of, not condemned in the Thirty-nine Articles, but the sacrifice of masses in which there is no communion ; and which sacrifice was considered propitiatory, and distinct from that of the cross ; to be turned into matter of gain, a blasphemous and pernicious imposture ; is not to be turned into dumb show ; private, not to be tolerated ; as explained by the Council of Trent, is not inconsistent with the Thirty-nine Articles, xc. 39—63.<sup>8</sup>

<sup>8</sup> Synod of Lateran probably only meant by mass, “*real presence*.”—*Palmer on the*



MEEKNESS commended, *Records*, v.

MELCHIZEDEK offered bread and wine in sacrifice; a type of the eucharist, lxxxi. 332—358.

MERITS, and debt, unsavoury terms, lxxii. 14;—human, are rewarded by miracles and supernatural enlightenment, lxxx. 30—36.

MILITANT, and pugnacious, not convertible terms, lxxxii. 35.

MILLENNIUM, error of, embodied in some ancient prayers for the departed, lxxii. 19, 20.

MINISTERS, Christian, should be roused from their present state of idleness and indifference; should cooperate with their bishops, the successors of the apostles, in upholding the cause of true religion; should not make the success of their ministry or their character depend on the countenance of the state or on worldly advantages, which at present are very precarious; nor on the capriciousness of the multitude, to whom they should be guides, and by whom they should not be guided; are the representatives of the bishops, in whom resides the plenitude of church authority, i. 1, 2;—should insist on the divine, independent authority of the church, 4;—cannot, from untoward circumstances, refrain from some intermeddling in worldly affairs and politics; should not use the weapons of carnal warfare, but be ready to defend by spiritual weapons the rights and possessions of the church, when attacked, ii. 1—5;—high office of, destined for the spiritual good of the people; appointed in order to reconcile sinners to God; are authorized to hear the confessions of sinners, and to pronounce absolution over them; are sent by Christ, as he was sent by the Father; ought to feel the dignity and responsibility of their office, and act accordingly, xvii. 2—7;—judgment of, in

*Church*, vol. ii. 2—24. (1838);—Cranmer and Ridley's unbridled language concerning, in charity to be set down to mere ignorance; in it the fruits of the one sacrifice on the cross in a peculiar manner impetrated by the church for the living and the dead, through the mystical offering of Christ; this the Catholic doctrine, *Ward's Few Words*, 63;—doctrine of Council of Trent on subject guarded by words which follow the statement concerning, from popular errors on, *ibid.* 64;—Cranmer altogether misunderstood the sacred doctrine of, which he opposed, *ibid.* 65;—the hypothesis that the Articles of the Church of England condemn the doctrine (Tridentine) of the mass, miserable and shocking, *ibid.* 66.

[**MINISTERS**] earth, ratified in heaven; exercise the authority of Christ, lv. 1, 2;—must act by episcopal authority; should seek to please God, and set a good example, xlii. 2, 3; xliv. 3;—act by the authority of Jesus Christ; should not break “the bread of life” with unclean hands, l. 6, 7;—should not act as cowards and time-servers, lxii. 6—8;—should themselves be examples of all the graces and virtues they recommend to others; should not always consider what is lawful, but what is expedient; should make manifest their persuasion of the truths they preach; should be acquainted with the language of their people; should have a lawful call; holiness in, more edifying than learning; should practise what they preach; studies of, should be subservient to the functions of their ministry; must expect opposition and ill-treatment, lxv. 1—29; are the “Urim and Thummim;” privileges of, universal, and not confined by locality; require great learning and the knowledge of mankind, lxxiv. 16—44;—are advocates and intercessors with God, lxxvi. 47;—are priests, and offer sacrifice; may be called priests in a metaphorical sense; possess as much of the priestly character as Melchizedek did; have a community of the priesthood with Christ, lxxxi. 104—189.

**MINISTRY**, church, not a state institution, but a divine one, and handed down by unbroken succession; is viewed in the light of a civil institution, to the great detriment of religion; pertains exclusively to a particular class divinely commissioned to administer the various offices of religion, and to consecrate and distribute the eucharist—the “holy feast on our Saviour’s sacrifice”—all which, unless it be admitted, we cannot be sure that we receive the body and blood of Jesus Christ in the Lord’s Supper, iv. 1—3;—nature of, to be ascertained from the conduct of the apostles and the discipline of the primitive church, lii. 1, 2;—power annexed to, by Christ, over his mystical body, which is the society of souls—and over his natural body, which is himself; gifts peculiar attached to, for the benefit of the Christian community; the perpetual power of remitting and retaining sins annexed to, lxxiv. 6—8.<sup>9</sup>

<sup>9</sup> See Froude on Rationalism.

**MIRACLES**, necessary for the first establishment of the gospel, but not for the continuance of it—that only requiring the ordinary gifts of the Spirit, xxx. 2, 3;—are the mode by which unbelievers ascertain the truth, which believers gather by faith, lxvii. 352;—of the loaves and fishes, wrought under circumstances that veiled their wonderfulness; of the gospel, darkly significant and mysterious, lxxx. 14—21;—are not to be looked for or required in the church ministry as proofs of divine authority, lxxxv. 95.

**MISSAL, ROMAN**, the prayers for the dead found in, are not for a release from purgatory but from the pains of hell, and have reference to the final judgment, lxxii. 21—24;—speaks in a high, assuming tone, unlike the Book of Common Prayer, which is all humility and submission, lxxxvi. 19—49.

**MODERATION**, not always wisdom, lxxiv. 47, 48.

**MODERNS**, in explaining baptism attend to the results and overlook the cause; have sunk quite below the ancients in their low, grovelling views of the gospel dispensation and the sacraments; look to themselves and not to the sacraments; make every thing consist in a certain *persuasion* or *feeling* of God's fatherly affection for us, lxvii. 180—187;—system of, leads to the neglect of honesty and plain dealing, and finally to indifference, unsettledness, and infidelity; have chalked out for themselves an easy path to Paradise, by making religious sentimentality the only one thing necessary, lxxxvii. 81;—in opposition to scripture, though they pretend the contrary, make the house of God a house of preaching, instead of a house of prayer; and the grand announcement of the gospel to consist in preaching with eloquence on the atonement, to the neglect of sacraments and church ordinances; have changed the meaning of words, 73—79;—religious system of, a shadow of the final apostacy; enter irreverently into the Holy of Holies, 98—117.

**MODESTY**, Christian, identical with the moral system of religious reserve and concealment, lxxxvii. 45, 46.

**MORALITY**, maintained by some as sufficient, xxii. 17.

**MULTITUDE**, not always in the right, xliii. 11.

**MYSTERIES**, present no difficulty to belief, unless the irrelevant ques-

- [MYSTERIES] tion be raised, how can such things be? not secrets hidden altogether, but partially revealed, and which cannot fully or adequately be apprehended; the term applicable to the various doctrines and ordinances of Christianity, lxxiii. 10—12;—are hidden truths, lxxv. 192.
- MYTHOLOGY, absurdities of, to be rejected for Christian truth; which gives true freedom, improves human nature, and leads to heaven, *Records*, xvi. 1—3.
- NAME OF GOD, this expression implies God himself and his mighty attributes, lxxvii. 69—73.
- NATURE, human, helpless of itself, lxxvii. 351.
- NELSON, RICHARD, entertaining story of, xii. 1—3;—letter of, respecting the case of the young man, Carey, and the young woman, Vane—which latter was a Baptist heretic; stubborn and commendable orthodoxy of, xl. 2—9.
- NICE, second Council of, introduces the first great corruptions into the church, namely, the worship of images and the invocation of saints; which corruptions have been augmented by the Council of Trent, lxxviii. 22;—the church as it stood when the first council of, was held, should be taken as a standard for reformation, 100.
- NOVELTIES, in religion, how to be ascertained, *Records*, xviii. 5;—the absurd fashion of the age, *Tract* lxxviii. 65.
- NUMBERS, scriptural, mysterious, lxxvii. 34.
- OBEDIENCE to God's word, necessary for salvation, xi. 1;—a Christian duty; should accompany knowledge; ensures the promised reward, *Records*, xiv, xv, xvi; *Tract* lxxv;—passive, to be yielded to the authority under which one is born, lxxxii. 26;—receives continued accessions of divine knowledge; or is privileged with the gift of unbounded inspiration, while it lasts, but the gift is withdrawn if obedience ceases, lxxx. 38—57.
- ODILO, by his prayers brought the damned out of hell, lxxii. 39.
- ONESIMUS, the apostolic bishop of the Ephesians, *Records*, i.
- OPINIONS, unsettling of, regarding the merits of the Book of Common Prayer, dangerous and to be avoided, iii. 1—4;—of others, not to be censured until well understood, lxxvi. 19;—of individuals, as such, no authority in religious doctrine, lxxi. 15.



**ORDINANCES**, standing, revive godliness, and give perpetuity to religion; are the channels of divine grace; constitute the essence of the new as well as of the old dispensation; not to be neglected; Christian, but few, xxxii. 1—6;—as useful and necessary under the new as under the old law, 7.

**ORDINATION**, service or form of, implies the doctrine of apostolical succession; and that every other mode of getting into the ministry is null and void; confers supernatural gifts and privileges; which should be mainly insisted on—setting aside worldly sanctions—as the great and paramount authority for preaching the gospel, i. 2—4; is a species of sacrament; respective forms of, used in the various cases of bishop, priest, and deacon, v. 16;—episcopal, necessary for the exercise of the Christian ministry, xii. 5; xv. 2;—candidates for, should feel that they are called of God, xlii. 1;—received by Matthias, who was chosen in place of Judas, before the Holy Ghost had visibly descended on the apostles, lii. 2, 3;—grace of, like that of the proper sacraments, transmitted even through the hands of the unworthy; comes within the definition of a sacrament; is no subject for merriment, lxxvii. 10—13;—is a sacrament, and can be administered by a bishop only, lxxiv. 30.<sup>9</sup>

**ORTHODOXY**, repels the idea of sectarianism, lxi. 1, 2;—is that which the Catholic Church is known to have held from the beginning; is not a matter of private judgment, but of public tradition; must be old and not new, and pure as it was at first; has undergone a *gradual development and perfection*, but no change or alteration, *Records*, xxv. 1—10;—correct conduct, no test of, nor incorrect a test of the contrary; want of, in some points, consistent with Christian holiness, *Tract*, lxvii. 7—11;—proof of, identity with the early church, lxxviii. 106.

**PAGANS**, viciousness and perversity of, *Records*, xvi. 10.

**PARDON** for sins, to be sought by confession, fasting, and prayer, lxii. 1.—See *Indulgences*.

**PARENTS** should beware of setting a bad example to their children, xliii. 2—4.

<sup>9</sup> See Froude on Rationalism, chap. iii.

- PASSOVER, sacrifice of, pertained to the Jewish priests from and after their institution as an order, lxxxi. 400.
- PASTOR, Christian, has nothing sacred about him, but on the supposition that his religious commission is divine, that he is to all intents and purposes the accredited messenger of Christ, iv. 7 ;—duty of, to labour to correct and reform, regardless of consequences ; should be obeyed ; is a mediator with God, lv. 1—5.
- PAUL, ST., indistinct allusions of, to certain established rites and ceremonies ; sent Timothy to the Corinthians to regulate the discipline of their church ; denunciations of, against sinners, xxxiv. 2—4 ; xxxix. 1 ;—language of, in the original, should be critically attended to, in order to avoid error ; contrary to the defective system of our modern school ; continually refers Christians to the gifts they received in baptism ; distinguishes between the graces of baptism and God's continual operation in us, lxvii. 162—171 ;—did not receive remission of sins, until he received baptism from Ananias, 217 ;—was obscure intentionally in his epistles, as a preventive of evil, lxxx. 26—28 ;—bishops confounded with priests by ; which is not opposed to the church doctrine, as parish-priests are considered a sort of inferior bishops ; points plainly to extra-scriptural usages and regulations ; journey of, to Jerusalem, against the warnings of the prophets, had nothing in it supernatural, to all appearance, lxxxv. 39—55 ;—preached boldly and openly all that was expedient to be known ; kept some truths in reserve, lxxxvii. 44, 45.
- PAULUS, SAMOSATEMUS, bishop of Antioch, deposed by church authority, for his heresy respecting the incarnation, liv. 10, 11.
- PENANCE, infliction of, for transgressions, not disproved by the parable of the prodigal son, lxxxv. 40.
- PENITENCE, laments of, the preventative of the wrath to come ; amount of, to be proportioned to the guilt, lxxv. 177.
- PERSECUTION, one of the evangelical graces ; the prospect of the final, foretold, should furnish a substratum for Christian feeling and action, lxxxiii. 41—53 ;—the strength, the glory, and the auxiliary of the church ; has proved highly serviceable to the Church of England ; and, *vice versa*, the absence of,

[PERSECUTION] has been productive of injury; the approaching, to be met by repentance and obedience, lxxxvi. 71—98.

PETER, ST., confession of, as to the divinity of Christ, the rock on which the church is built, xxiii. 1;—pre-eminence of, among the apostles, and the spiritual commissions, with which he was from time to time invested, imply the foundation of a new system of church polity upon the ruins of the old, which had been abused and corrupted, xlix. 3—6; lxxv. 113;—his confession of the divinity of Christ was not made in the name of all the apostles, but of himself and James and John—who, in consequence, were shortly after honoured by being made witnesses of the transfiguration; did not ground his belief upon any declaration of Christ himself on the subject, lxxx. 19—22;—his being desired to catch a fish in order to find money in it to pay the tribute, has the appearance of a fiction, lxxxv. 92.

PHILOSOPHERS, absurd opinions entertained by; possessed some faint knowledge of the Deity, *Records*, xvi. 11—13.

PIETY, fervent, a key to the high mysteries of God, even for the ignorant; seeks secrecy, that is, the system of the Almighty, lxxx. 48—51.

PLATO, superior knowledge of, derived partly from the Hebrews, *Records*, xvi. 13.

POLYBIUS, the holy bishop of the Trullians, who are designated by him as guiltless by nature; possessed, in conjunction with the inferior clergy, full authority over his flock, *Records*, v. 1—3.

POLYCARP, saintly character of, as a bishop; exhorted by Ignatius to take care of the churches, *Records*, iv. 2, 3;—disciple of St. John; bishop of Smyrna; teaching of, agreeable to what is in scripture; had a prophetic vision previous to his martyrdom; martyrdom of, attended with marvellous circumstances, *ibid.* xii. 1—10.

POPE, possesses a primacy, but no right to interfere in the internal administration of other churches; British churches not included in the patriarchate of, xv. 4—7;—adherents of, in England, clergy and laity, to be regarded as dissenters, and not belonging to the church of God, xxx. 6, 7;—primacy of, however well founded, cannot be submitted to, while the Church of Rome remains corrupt, lxxi. 8;—dictatorial

- [POPE] supremacy of, the cause of divisions in the Christian world, which otherwise might be healed by a general council; jurisdiction of, not of divine right; supremacy of, negatived by the first four general councils, lxxviii. 29—90;—supremacy of, not sanctioned by revelation, but is an event of providence, and of casual existence; and may claim obedience for a season—that is, while in acknowledged well-founded existence; is not the centre of unity; and possesses only a primacy of order; separation from, though unjustifiable, does not imply a separation from the church, xc. 77—79;—the declaration in the thirty-sixth canon of the Church of England, and in the oath of supremacy, that he *ought* not to have jurisdiction in England, only means that he cannot claim it of *right*, not that it may not be *expedient*, *ibid.*
- POPERY, plausibility of, in some respects; a union with, on the part of the Church of England, impossible, xx. 1—3;—charge of, against the Tract writers, denied, xxxviii. 1—8;—and falsehood, are not convertible terms; contains much of the highest truth, which Protestant congregations have lost, but still exhibits a picture of anti-christian servitude, lxxvii. 6—9;—teaches sound doctrine as well as unsound, lxxiv. 34, 35.
- PRAYER, to be offered up on behalf of others, particularly ministers of the gospel; spiritual benefits of; stated times for, good and profitable; united, particularly efficacious, xiv. 1—5; assiduous, recommended by the example of the prophets and of the primitive church; public, at stated times, required by the church, in conformity with primitive practice; daily, in the churches required by the rubrics, which are not heeded; highly beneficial, if attended to; Lord's, from its composition, destined to be used in public, or to be in common use and daily use; set times for, under the old law—which custom was observed by the apostles; national and private calamities averted by, xxv. 1—8;—forms of, for a criminal under sentence of death, for confirmation, before and after that ceremony, xlii. 10—15;—never to be neglected, *Records*, i. 5;—revival of public, daily, would make the angels rejoice, resuscitate religion, and avert the threatened evils from the nation and the church, *Tract* lxvi. 13;—may be offered, and is pleasing, for what God of himself grants, lxxii. 16;—to the abridgment of sleep recommended



[PRAYER] by St. Paul; should be offered up seven times a day, as prescribed in the Breviary, for many good reasons,—namely, because of the seven days' creation, of there being seven petitions in the Lord's Prayer, seven gifts of the Holy Ghost; because of the seven superlatively wicked spirits mentioned in the gospel; and of the seven sins, which the just man daily falls into, lxxv. 45;—family, should be observed by Christian ministers, when they cannot assemble a congregation; regular times of, observed by the Jews; neglect of, inexcusable; some Lutheran Churches very exact in regard to; duty of, neglected and undervalued through worldly cares; the Jews more attentive to, than the Christians; performed in a standing posture in the primitive church on the Lord's day; duty of, exactly observed by the early Christians, lxxxiv. 5—17;—should be said night and day, at all hours and seasons, without intermission; and the whole psalter gone over every twenty-four hours, as was done by Nicholas Farrer; George the Third, a pattern of attention to; public, not to be discontinued because a small number attend, it being the “*anima mundi*,” or the soul of religion; neglect of, leads to every species of irreligion; constitutes a part of all religions, true and false; and was particularly attended to by the Pharisees, whose righteousness Christians must exceed; modern Christians as neglectful of, as the primitive were attentive to; more attention to in the Church of Rome than in the Church of England; the channel for all graces; Turks more attentive to, than Christians, lxxxiv. 19—36;—a key to the hidden meaning of scripture, lxxxvii. 31.

PREACHERS, in expounding the scriptures, should not run counter to the doctrine of the fathers, lxxviii. 107;—holiness, an essential characteristic of, xxx. 71.

PREACHING, end of, to turn men from sin to God; should be instructive, not declamatory; practice should go hand in hand with; should be directed to the heart as well as the head; should be frequent; and urgent in defence of truth, xliv. 4—7;—novel mode of, which insists on the atonement, to the exclusion of good works, of the sacraments, and of all the other means of grace, is subversive of sound religion,

[PREACHING] opposed to the law and the prophets, and quite foreign to the preaching of Christ and the apostles and the fathers, lxxxvii. 57—95.

PRESBYTERIANS, clergy of, exercise an unauthorized power in conferring orders, vii. 2.

PRIEST, term, etymology of, xii. 7, 8;—those called parish-priests in the Church of Rome, well instructed and diligent in the discharge of their various duties, lxxxiv. 14.

PRIESTHOOD, Christian, intrusted with the keys of heaven and with the gift of making the bread and wine into Christ's body and blood, xxxv. 3;—opposition to, a great crime, lxv. 16;—Christian, of divine institution, lxxxi. 398—400.<sup>1</sup>

PROBABILITY, in religion, a sufficient ground for one's own judgment and conduct, though insufficient to put down an adversary, xix. 1, 2.

PROOF, rigidity of, too much insisted on by Protestants; for doctrine, should in all cases be rational, sound, and convincing, lxxvii. 6, 7;—rejection of probable, from scripture, worse than latitudinarianism, lxxxv. 25, 26.

PROPHECY, fulfilment of, may be spread over a lengthened period; respecting the anti-christian apostacy partly fulfilled by revolutionary France, lxxxiii. 21.

PROPHETS, ancient, raised from the dead by Christ, for whom they waited, *Records*, ii.

PROTESTANTISM, what it implies; modern notions respecting; new-fangled, is opposed to the liturgy; modern, claims inspiration, yet wishes to substitute hymns for psalms, and is ready to carp at many passages of scripture; needs a reformation, xli. 6—12; ultra, school of, only half-learned; mere tyros in theology; tends to deny at last the divinity of Christ; their rule of faith, namely, "the Bible and nothing but the Bible," to be rejected, lxxvii. 8—36; lxxxii. 41, 42;—in none of its various ramifications, or taken as a whole, can adduce scripture clearly in its support, lxxxv. 27—29; early, differed less than that of the present day from the Church of Rome; modern, adheres not to the articles and liturgy, xxxviii. 3—5.

PSALMIST, the words of, "Blessed is the man whose iniquities are

<sup>1</sup> See Froude on Rationalism.

[PSALMIST] forgiven," belong to the gospel and refer to baptism, lxvii. 377, 378.

PULPIT, not to be regarded so much as the altar, lxxxvii. 121—125.<sup>2</sup>

PURGATORY, a wicked invention, xxxiv;—a grievous doctrine—uncomfortable—unscriptural, lxxi.—distressing tenet of, founded without reason on the primitive practice of praying for the dead; of fire, not acknowledged in the Roman Missal, lxxii. 1—14;—a species of, as a place of punishment, held by St. Augustine and other fathers; doctrine of, upheld by means of idle tales, 26—31;—doctrine of, upset in England, by the wise omission in the liturgy of prayers for the dead; which omission, however, is contrary to primitive practice, as also to the practice of the first reformers, 58—60;—Romish doctrine of, harmless as to the letter; souls in, tortured by fire, according to the Catechism of the Council of Trent; misrepresented as a place for suffering a certain amount of penalty, apportioned to the quality of the sins committed in this life; consignment to, said to arise from mortal sins, not sufficiently atoned for by penance, and from venial sins unabsolved; souls detained in, consoled by the prospect of eternal happiness, of which they have no reason to despair; preached up, as a place of exquisite torture, though it is admitted that this is not a point "de fide;" souls in, supposed to be relieved, and the period of their sufferings abridged, through prayers, and masses, and indulgences, which consist in the application of the superabundant merits of the departed saints for the payment of the spiritual debts of ordinary Christians; tenet of, propped up by false stories of apparitions and pretended miracles palmed upon the multitude; pretended proofs from scripture in favour of; countenanced by many of the fathers, but not sanctioned by genuine apostolic tradition, lxxix. 4—25;—fear and credulity the ground work of; keys of, delivered to St. Patrick; doctrine of, not fixed until a late period; acknowledged by Roman Catholics to be a doubtful subject and a modern question; not believed by the Greeks, 47—60; xc. 27;—not condemned absolutely by the Thirty-

<sup>2</sup> See Froude on Rationalism.

- [PURGATORY] nine Articles, nor in the sense of the Council of Trent, but in the Romish sense, xc. 23—26.<sup>3</sup>
- PURITANS, not to be listened to, respecting the sacrifice of the eucharist, lxxxi. 177;—extravagance of, in England, and on the continent, xxxviii. 6.
- QUAKERS, from their hatred to what is termed “formalism,” have become, beyond all others, remarkable for their precision and formality, lxxxvii. 78, 79.
- RATIONALISM, in religion, the system of seeking for reasons unjustifiably, or without reason; rests upon the testimony of sense and sight, and is opposed to faith; enthrones private judgment, and discards mystery; insists unreasonably upon the “why” and the “wherefore;” seeks to know how the manna was given in the desert, and the sun stopped in its course by Joshua; entertains no religious truth, but as far as it is apprehended by the mind; deifies human wisdom; involves infidelity or atheism, lxxiii. 1—7;—considers creeds and confessions and abstract articles of faith, as misrepresentations of Christianity; must explain every thing, however inexplicable; leads to Socinianism and Pantheism, 23—50.<sup>4</sup>
- REASON, agreeable to, that the whole of religion should not be taught at once, but gradually, lxxxvii. 45—47.
- REED, in the Gospel, means the carnal mind, which, as it falls in with popularity or reproach, inclines to one side or the other, lxxv. 173.
- REFORMATION, necessary in all the churches, more or less, viii. 4;—not identical with alteration, xxii. 11;—a second, required, xxxviii. 2;—should not be entered on for the sake of novelty, lxxii. 55;—on the continent, no improvement in religion; chequered in England, and made to work mischief by intestine troubles, political and religious, lxxxi. 33—42;—in England not schismatical, xv. 4;—removed

<sup>3</sup> Not condemned by the Articles of the Church of England, *Ward's Few Words*, p. 84;—the doctrine of, interpreted as a remedial efficacy of suffering a Catholic doctrine, and tending, together with that of the stain of post-baptismal sin, necessarily to the thought of a purification through pain, at death, in the intermediate state, or at the day of judgment, *ibid.* p. 84.

<sup>4</sup> Froude on Rationalism.



[REFORMATION] prevalent superstitions, *ibid.*—maintained just rights of the church, *ibid.*—defended on the ground that the faith is prior in importance to the church, 11;—its character in several countries of Europe turned mainly on the sacraments, lxi; the continental churches *new*, rather than reformed, from failure in this respect, 106; the English reformers purified by the fire of the Marian persecution, when proceeding too rapidly under Edward VI., and then the Reformation perfected, *ibid.*—an act of rebellion on the part of the governors of the Church of England, xc. 79.<sup>5</sup>

REFORMERS, modern, make particular selections from the gospel, as containing exclusively, according to their accurate views of religion and human nature, the quintessence of Christianity, lxxvii. 10;—are blind in some points, 16;—pervert passages of scripture regarding baptism, 268—271;—early English, agreed with the primitive church, which they took as a pattern, lxxvii. 25;—were not the founders of the Church of England, nor did they originate the faith which they advocated, lxxviii. 1, 2;—rooted up the wheat along with the tares; perpetrated sacrilege; carried things too far, and seriously damaged religion in England as well as on the continent; preserved in the Church of England the points necessary for salvation; and an agreement with

<sup>5</sup> Had a reverence for the doctrine of the primitive church, *Palmer on the Church*, vol. i. p. 377. (1838);—opposed to heresy, *ibid.* 379, and latitudinarianism, 381;—imputations on in “Bossuet’s Variations,” replied to, *ibid.* 426;—the secular acts of, in England, did not affect the questions of the precedence of the bishop of Rome, nor his right of presiding in general councils, &c. *ibid.* 423—443;—abolished the usurped jurisdiction of the bishop of Rome, *ibid.*—not schismatical, *ibid.* 455;—under Elizabeth and Mary, treated of, *ibid.*—completed by the convocations of the clergy in 1562, 1571, and 1603, *ibid.*—probably requisite, *ibid.*—increasing hatred of, expressed, *Froude’s Remains*, vol. i. 399;—necessary opinion of, expressed, *ibid.* 379;—tone of its theology not in unison with the ancient, nor a treasure of sound doctrine, *ibid.* pref. part ii. p. xxi;—left our church without an adequate image of antiquity, *ibid.*—separated from the fathers by substantial differences in thought and moral sentiment, more widely than by doctrinal statement, *ibid.*—impossible for the same mind to sympathize with both in many important doctrines, *ibid.*—the line of the fathers, and that of the reformers, not only *diverging* but *contrary*, *ibid.*—not that special sin which is called schism, *Newman, in British Critic*, 1840; *Ward’s Free More Last Words*, p. 18;—an act of perjury, *ibid.*—the schism of the sixteenth century, *ibid.* 30;—necessary, in self-defence, for Anglo-Catholics to speak of them, the reformers, in a harsh and disrespectful manner, *ibid.* 32.

[REFORMERS] the primitive church; vacillated for the most part; and Calvin, who stood firm and systematized, did most mischief to religion; in correcting false notions respecting the sacraments, they lost the true; of England, saw at once and not by degrees the errors that had crept into the church, and assumed a just standard for reference and correction—the primitive church, lxxxi. 16—33;—reformers, compared to a late French minister, M. Thiers, in their mode of ambiguously drawing up their formularies, xc.

REGENERATION, the act of the Spirit of Christ through baptism; which, in the new covenant, corresponds with circumcision in the old; proved to come by baptism from the epistle of Barnabas, lxxvi. 38—48;—a gift of the gospel exclusively; but sanctification regards all good men; not identical with sanctification; the Jews were strangers to; an angelic nature imparted by; yet this angelic nature may still become devilish, lxxxii. 10—16;—as connected with baptism, more easily described than defined; may be defined “That act whereby God takes us out of our relation to Adam, and makes us actual members of his Son, and so his sons, as being members of his ever blessed Son; and if sons, then heirs of God, through Christ, lxvii. 19—23;—is the being born of water and the Spirit in baptism; in which the Spirit of God again moves on the waters; washing by, the means of salvation, which is not effected by faith only; baptismal, as plainly taught in scripture as the doctrine of the Trinity—and its rejection by modern innovators, who have made a Babel of religion, is a perversion of God’s word, 53—68.

RELIGION, sincerity in, does not justify, xii. 4;—new-fangled notions of, prevalent modern spirit of, different from what it was of old, xliii. 14;—liable to be deteriorated by the waywardness and perversity of man, xlv. 1;—varieties of, in the world, form a sort of graduated or sliding scale of sinking excellence, at the summit of which stands the apostolic Church of England, xlvii. 3;—some questions of, too high for common capacities, li. 14;—null and void apart from episcopal authority, lii. 6;—does not consist in sentiment and feeling independently of an accurate belief in the mysteries of the Trinity and incarnation, and a communion

[RELIGION] with our Lord through his sacraments; necessarily supposes soundness of doctrine—without which, neither sincerity nor love will be acceptable; is to be taken from God's word, as it is interpreted by the church, lx. 3—12;—doctrines of, to be received implicitly from scripture, as interpreted by the primitive church, without any reference to their supposed nature, or utility or adaptation to human nature; is a corrective or purifier of our natural tendencies; nothing that makes part of, trifling or to be undervalued, lxxvii. 1—5;—subject of, should be treated with solemnity, under all circumstances, even when involved with error and absurdity, lxxvii. 4—9;—is both theoretical and practical; vital, as it is called, which excludes creeds and ritual, is the high road to Sabellianism and God-denying apostacy, and is a spurious deceptive Christianity, lxxiii. 40—54;—is founded on scripture, the fathers, custom, and reason, lxxxii. 8;—differences regarding, might appear trifling, but be in reality great, lxxix. 1, 2;—true, has worked its way always unseen and little noticed; concealment a portion of; probable evidence or proof sufficient in, lxxx. 55—66;—practical, disregard of in the Church of Rome, has led to substitute the worship of the Virgin Mary for the worship of God; subject of, not to be introduced incautiously; talkers on, generally irreligious, 79, 80;—ancient landmarks of, not to be removed, lxxxi. 273; lxxxvii. 135;—concealment respecting, a system founded in the moral and spiritual nature of man, and has reference to a sense of the awfulness of the true God, 9;—systematizing in, not allowable; does not imply a superabundance, but a lack of knowledge; modern, not spiritual, though the contrary is pretended; true, shews itself in modesty and reserve; should have its anchor in the invisible world; secrecy the very essence of, 56—108;—alterations in, though needed, not to be attempted but with general concurrence, xc. 3, 4;—not to be fashioned or administered according to the notions of the world, but to remain ever the same, lxxx. 67—69.

REPENTANCE, proved by fasting, alms-deeds, and retirement; perfect, or penance, consists of contrition, confession, and amendment of life, lxii. 2, 3;—must be coupled with grace, for

- [REPENTANCE] the remission of sins, lxvii. 250;—preaching of, not opposed to the preaching of Christ, lxxxvii. 61.
- RESERVE, all instruments of God, that benefit mankind, bear the mark of; which is opposite to the system of moderns, who are all for religious show and parade; treasures of religion to be held in, and hid under the veil of sacred modesty; religious, identical with religious reverence; may be thought light of by some, to whom it may be quite natural to speak out and above board; holy, is the authorized method of preaching the gospel; characterizes all the manifestations of God in the world and in the church; a want of, is a breach of the third commandment, and a sin against the Holy Ghost, and is unfortunately a characteristic of the present time; not to be cast aside until the day of judgment, when all things will be made manifest, lxxxviii. 109—131;—coupled with obedience, the true means of propagating the gospel, 74—97.
- RESURRECTION, of Christ, an earnest and a proof of the future blissful resurrection of his followers, lvi. 2;—accounts of that miracle involved in great difficulties, lxxxv. 47, 48.
- RETRIBUTION, final, day of, ever considered nigh by the church, acting doubtless under heavenly influence, lxxix. 46;—final day of, should be constantly placed before Christians, in order to stir them up to keep God's commandments, lxxxvii. 71.
- REVELATION, a mystery, not a manifestation; must be partial, and, as a matter of course, be attended with difficulties and perplexities; is neither light nor darkness, but both; not to be systematized; the object not ascertainable; not to be rejected because not bearing directly on the moral character of man; doctrines of, not to be considered in the light of facts, nor of a secret fully made known, lxxiii. 8—31;—does not rest on full evidence; must be determinate and ascertainable; man driven of necessity by his weakness to the admission of, as existing somewhere, either in scripture or in tradition; with all its difficulties and obscurities, as contained in scripture, has in it "the Spirit and mind of God," lxxxv. 12—30;—should be believed, though destitute of strict evidence, either internal or external, and though we neither see it nor know it; should be believed



[REVELATION] as a matter of necessity, 85—100 ;—opens to our view what we do not or cannot know ; wanting in evidence ; mysteries of, not to be made common, lxxxvii. 43—134.

RICHES, will cause damnation, unless shared with the poor, l. 1.

RIGHTEOUSNESS, that fulfilled through John's baptism of Christ, implied that an everlasting righteousness was thereby brought in ; and that the element of water was consecrated, by which the virtue of Christ's passion was to be conveyed to believers, lxvii. 280.

RITUAL, of the primitive church, not to be undervalued, xxxiv. 4—8.

ROMANISM, not the pure doctrine of antiquity, lxxii. 54 ;—in theory, different from Romanism in practice, lxxviii. 2, 3.

ROMANISTS, inculcate fasting at the expense of charity, lxxxvi. 44, 45.

ROME, Church of, *heretical* now ; *apostatized* at the Council of Trent ; *may* have forfeited the validity of her ordinations thereby, xv. 10 ;—early Church of, orthodox and pre-eminent in rank and authority, liv. 5 ;—Church of, the mother Church, and to be treated as such, lxxvii. 33, 34 ;—is the Church of England's Latin sister, and, like her, in captivity, lxxi. 31 ;—sins in plus, England in minus, respecting religion ; errors of, to be refuted by appealing to the primitive church ; has manifestly corrupted and perverted the divine truth, 32—34 ;—empire of, still in existence ; divided, indeed, but not destroyed ; and may be said to be gone by, and not to be gone by ; the power of, at present, opposed to the spirit of antichrist ; city of, designated by Babylon in the Apocalypse ; empire of, designated by the beast with the ten horns, lxxxiii. 5—29 ;—city of, must be utterly destroyed before the coming of antichrist ; which destruction is delayed, perhaps never to take place, because of its Christian character and Christian people, 34—38 ;—Church of, Catholic, but decked out with false ornaments and tinsel, to catch the eye, lxxxvii. 102.

SABELLIUS, contracted the Trinity into one Person, lxxviii. 109.

SACRAMENTS, are a peculiar obstacle to the inroads of rationalism ; and in contrast to preaching have a divine virtue, *Advertisement to Tracts*, vol. ii ;—not seven, xxxviii ;—validity of, does not depend on the moral or reli-

[SACRAMENTS] gious character of the minister, v. 10—12; lxxvi. 5, 6;—saving grace imparted through; make us partakers of the “life and immortality” of Christ; produce grace “ex opere operato;” are the main channels of divine grace; have no effect on disqualified persons; unworthy reception of, an awful profanation; which, however, does not shut the door to future mercy; doctrine of, as found in the scripture and the fathers, depraved by Calvin, Zuingle, and that school; who made no distinction between the baptism of Christ and that of John; and ascribed no intrinsic efficacy to either; are the bond of union between Christ and his church; of the new law, totally different in their nature and operation from those of the old; of the old law, not bad, lxvii. 24—338; lxxiv. 8—10;—validity of, does not depend on the intention or mind of the minister, lxxi. 10;—true ministration of, in the Church of England, which circumstance entitles her to support and obedience, 26;—null, without episcopal ordination, lxxiv. 45;—grace of God always works by; are the instrumental causes of our justification; are the nerves and arteries by which spiritual life is conveyed; the assistance of the Holy Spirit communicated by, lxxvi. 4—51;—beneficial to persons unconscious of their administration; doctrine of grace being conveyed through, agreeable to the Thirty-nine Articles and the Book of Common Prayer, lxxxii. 17—27;—not seven in number, lxxviii. 7;—annulled or impaired by ultra-belief or unbelief, lxxx. 33;—doctrine of, unreasonably gainsayed, because not resting upon palpable evidence, 64, 65;—not to be administered by laymen, as was the case among the Jews, lxxxi. 399;—realize in some transcendental manner the blessings of the Atonement, lxxxvii. 89;—may be reckoned seven in number, but with the admission that baptism and the eucharist hold a super-eminent rank; the church may make regulations concerning; may exceed seven in number, xc. 42—46.<sup>6</sup>

SACRIFICE, of the cross alone, propitiatory; of the eucharist, propitiatory and true; and is offered for the living and the dead; of the eucharist, not true and propitiatory; not identical with

<sup>6</sup> See Froude on Rationalism; also Sewell's Christian Morals—on Sacraments.

[SACRIFICE] oblation, lxxxi. 67—411;—definition of, not generally agreed on, 118;—is a federal offering, 119;—of the mass, a figment, 157;—the term ambiguous, 164;—of the eucharist, not affected by transubstantiation, 166;—is an outward sign of an invisible worship, 294;—is identical with feast in the language of the Old Testament, 350;—essence of, the act of oblation, 395;—of the cross, the only proper sacrifice, possessing in itself intrinsic virtue to take away sin; and memorial, may be identical, 403—417.

SAINTS, example of, should confirm the faith of Christians, lvi. 3;—invocation of, safer to omit, lxxi. 13, 14—departed, not to be invoked, lxxviii. 7;—in heaven, know no more what is doing here than we know what is doing there; may be invoked, but not as God is invoked, xc. 39, 40;—are in a state of happiness immediately after death; were formerly prayed for, but are now prayed to, lxxii. 6—13;—are honoured after this life, as the friends of God, sons, heirs, and kings in the realm of heaven, lxxv. 145.

SALVATION, is to be obtained through God's ordinances, which cannot be administered but by the hands of an ordained ministry, lxxiv. 47.

SANCTIFICATION, work of, gradual and complex, lxxvi. 54.

SATAN, is most wily and artful; spirit of, the prevailing spirit of the present time, lxxxiii. 12, 13.

SCANDAL, to be avoided, *Records*, v. 3.

SCHISM, to be most carefully avoided, v. 14;—is not the exercise of Christian liberty, but a sin, xxx. 7.

SCHISMATICS, are the chaff that is separated from the wheat—that is, from the obedient children of the church; are deserters from the Lord, and have neither ordination nor baptism; cannot expect that Christ will be present with them in their conventicles; such as are authors and leaders, can never as such enter heaven, even by martyrdom, *Records*, xx. 6, 7; xxi. 5;—are not Christians; violate the two great commandments of the law, which enjoin the love of God and of our neighbour; to be avoided as a pestilence; more criminal than those who, under terror of persecution, relapsed into idolatry; confessors by becoming, lose all their merit, *ibid.* xxi. 1—7.

SCHOOLS, national, merits of; they are contrary to the spirit of the church, xii. 1; lxxx. 71.

SCHOLASTIC, not opposed to apostolic, lxxxii. 25, 26.

SCRIPTURE, discipline and polity of the Church of England intimated in, clearly enough, viii. 2, 3;—will rise up in judgment against those who abuse it, xvi. 4;—contains all things necessary for salvation; Christian ministers should be well versed in; should be understood now as it was in the primitive church; obscurity of, an antidote to human pride; should be studied practically; is a rule of faith, but not of conduct and discipline, xlv. 1—8; xlv. 4;—to be received together with apostolical tradition, *Records*, xv. 6;—teaches the way of virtue and salvation; not to be scrutinized; not to be solely appealed to, *ibid.* xvi. 14—19; xvii. 5, 6;—apart from the interpretation of the church, an unsafe guide; quoted by innovators, as it was by Satan, *ibid.* xxiv. 1, 2; xxv. 7;—corresponding passages of, throw light on one another; partial views taken of, to the prejudice of religion and truth; the words in, “ye are saved,” mean, “ye are in the state of salvation,” *Tract* lxvii. 115—161;—obscured and rendered doubtful by raising questions touching it; every fact in, pregnant with meaning and reference; the various parts of, have a mutual relation; all, refers to Christ; “the events of whose history gleam with his own effulgence on his body—the church;” the most trivial minutiae in, have some spiritual meaning and reference; and to assert the contrary, is a profanation; God is present every where in, 270—274; not of private, but of church interpretation, lxxvii. 30, 31;—speaks not of doctrines, as a matter of course, in a practical way, lxxiii. 25, 26;—teaches neither the baptism of infants, nor lay communion, under both kinds; is sufficient of itself to end all controversies in religion, lxxviii. 18—27; lxxxv. 9;—peculiarly dark and obscure in its style and language; better adapted in many passages for the work of concealment than elucidation, lxxx. 5—7; certain doctrines of, stated in obscure terms, on purpose to create controversy; and cannot be known but by the saints; no part of, to be overlooked, 48—77;—gives no special warrant for the



[SCRIPTURE] celebration of the Lord's day, nor for joint worship, nor for church establishments, nor to the civil magistrate to take away human life; nor clearly condemns polygamy, nor sanctions the term "Trinity," nor asserts its own inspiration, nor its sufficiency for affording religious instruction, nor makes evident beyond cavil the doctrine of the atonement, nor the doctrine of original sin, nor of justification by faith only—which last is negatived by St. James; is designedly unsystematic; authors of, were unconscious of inspiration; has as much appearance of human agency about it as other books, lxxxv. 9—30; not a designed, but a fortuitous collection and publication; authors of, had been introduced into a knowledge of the unseen world, and the society of angels; does not contain the whole of the revealed word; contains providentially all that is necessary for salvation; inspiration of, was secret, as well as the formation of the canon; is not a complete depositary of the divine will; contains the whole Christian faith by a sort of accident; could not be clear on all points without a miracle, which is not to be expected; contains covertly, and teaches obscurely, as a matter of course—that being the *divine* mode of communication; involves apparent contradictions for lack of proper collocation or arrangement; filled with serious difficulties that contradict received notions; not to be looked to for points of discipline; alludes to doctrines without teaching them; is inconsistent, or neglects consistency, lxxxv. 30—49;—apparent opposition to, in any particular doctrine of the church, no argument of the falsity of that doctrine; simplicity and depth, characteristics of—the former importing want of display, the latter, inadequacy of expression; gives a simple, unadorned statement of facts; does not interpret itself; is only a text for a comment; writers of, had no time to indulge in embellishment; condemns church establishments; calculated of itself to lead into error; first impressions of, in several parts, not favourable to its *inspiration*, lii. 61;—individuals of themselves cannot learn from; doubtful meaning of, in some passages, settled in the course of time by the church; might be defective as to the full extent of revelation; simplicity of, may be paralleled in the Greek historians—who however are sys-

- [SCRIPTURE] tematic ; the Book of Common Prayer hid in the depths of ; obscure and recondite in whole and in part ; which system of obscurity was adopted by the early church ; to insist on clearness in proofs from, is to upset its authority ; canon of, believed upon hearsay ; is liable to very plausible objections, 63—78 ;—canon of, determined by church authority, and was not fully ascertained until the fifth century, 102, 103 ; has latent meanings of the greatest depth, which are only disclosed to the godly ; is partly plain and partly obscure, but becomes all plain by comparison ; is all a mystery ; is holy ground, lxxxvii. 21—32 ;—treasures of, to be unlocked with mystical silence, and not to be handled as at the present day with freedom and profanity, 120 ;—canonical books of, in their full extent, not always acknowledged by the church universal ; as the epistle to the Hebrews was for a time doubted of in the West, and the Apocalypse in the East ; English version of, not of canonical authority ; alone, not the rule of faith, xc. 5—11.
- SEAL, as referring to baptism, not understood by some moderns as it was in the apostolic age ; and as it is set forth in the various liturgies ; is not a lifeless impression, or a mark of listless security, lxvii. 139—149.
- SECTS, such as Quakers, fifth monarchy men, Anabaptists, are turbulent, and not to be herded with, lxxxiv. 12.
- SEES, primitive, mode of establishing ; great extent of, in some instances in the early times ; minuteness of, in some parts ; additional, created in England at the time of the Reformation ; where there were originally but seven ; and the number is still too few ; number of, diminished in Ireland, xxxiii. 1—7.
- SENSE, common, uncommon, xxii. 6.
- SEPTUAGINT, version, made by the inspiration of the Holy Ghost, lxxxvi. 6.
- SERMONS, should be plain, practical, and tending to the salvation of the hearers ; should speak to the head as well as to the understanding ; should be adapted to the capacities of all, lxxv. 12—15.
- SERPENT that tempted Eve, not proved to be the Devil from scripture, lxxxv. 38.
- SERVICE, church, greatly abridged from what it was in the olden

[SERVICE] time, when prayer and worship were much more regular and frequent; has undergone changes but not improvements; Sunday lessons in, should be retained as at present, ix. 1—4;—daily, should be revived and placed on the ancient footing, xiii. 10; lxxxiv. 1—35;—church, profanely criticised even by the lower orders; should be greatly abridged to satisfy the depraved taste of some; shortening of, no improvement; should be lengthened rather than shortened; regulation of, should not depend on human caprice; any abbreviation of, at present should be opposed, xliii. 6—16;—compression of, commenced prior to the Reformation, and cannot therefore be called jestingly a departure from Rome, and an error of our misguided reformers; language of, should be understood by the people; should not now be altered, though first altered for the worse, because any alteration now made would lead to schism, lxxvii. 17—28;—performed daily in the apostolic times, lxxxiv. 38;—is characterized by a peculiar tone of sadness and humiliation, indicative of our having fallen away from the richer inheritance and privilege of sons, lxxxvi. 66.<sup>7</sup>

SIBYLS, prophetesses, *Records*, xvi.

SICK, Visitation of, form of, altered for the worse from the first book of Edward, lxxxvi. 30.

SIMON MAGUS, not a sincere believer, but followed in the crowd for selfish motives; case of, as regarding the efficacy of baptism, can only refer to adults; tragical end of, a divine judgment; was the first antichrist, lxvii. 233—236.

SIMPLIFICATION, system of, or that the scripture is clear on a few points of doctrine, which points only are to be believed, is involved in great difficulties, lxxxv. 15, 16.

SIN, not absolutely pardoned by the death of Christ; punishment of, is remitted with the guilt, lxxvi. 15—27;—cancelled by penance and absolution, 52;—varies in kind and degree, lxxxii. 38;—is remitted by baptism, the eucharist, and priestly absolution, lxxxi. 409.

SINFULNESS, a state of, superinduces, by order of providence, a state of ignorance and delusion, lxxx. 36, 37.

<sup>7</sup> See Froude on Shortening the Church Service.

**SINNERS**, repentant, should acknowledge their transgressions with sincerity, that their reconciliation may prove effectual; all persons should confess themselves to be, and that they ever need God's grace, xxxix. 2—4;—should feel sensibly the enormity of their crimes, and truly repent, in order to obtain pardon; scandalous, whatever be their rank, should be driven to repent by the terrors of excommunication; should fast and pray; scandalous, should be compelled to do public penance, liii. 1—4; lv. 2—8;—departed, not prayed for in the primitive church; repentant, as well as saints, prayed for, lxxii. 9—43;—can of themselves do nothing so as to fit themselves for the attainment of God's grace, xc. 14, 15.

**SOLOMON**, led astray by his mixed marriages, xl. 12.

**SOULS**, departed,—saints and sinners,—all await the final judgment for ultimate condemnation or approval; *All, day*, or day of All Souls, instituted to gain a remission and final termination of hell's torments; were prayed for, that were not not supposed to be in torments, lxxii. 29—44;—no middle state of, when Christ comes to judgment; state of, after death, a subject of great doubt and anxiety, and not determined clearly in scripture; must all suffer or be tried by fire on the day of judgment; of the just, happy in the other world, lxxix. 29—61.

**SPIRIT**, **HOLY**, extraordinary gifts of, not restricted to the apostles and first preachers of the gospel; but were also conferred on other members of the church, who continued, nevertheless, subject to apostolic authority; having, a different thing from being "fervent in spirit;" is a vehement fire, lxvii. 264;—is motion, and is also rest; sanctifies through baptism, lxxvi. 13—19;—takes possession of us in baptism, and keeps possession until men grieve him; he then quits and an evil spirit succeeds, 49;—deity of, cannot be clearly proved from scripture, lxxxv. 4.

**SPIRITUALITY**, spurious, disparages God's ordinances, lxvii. 113.

**STATE**, religious authority not conferred by, i. 4;—unjustifiable and unauthorized act of, in suppressing the Irish bishoprics; should be protested against and rescinded by church authority, ii. 2—4.



- STUDY**, scientific, draws away the heart from God, lxxxvii. 104.
- SUCCESSION**, Apostolic, proved from the forms of the church services, coupled with scripture; proved from scripture; and from the early fathers; not broken by separation from the Church of Rome, xii. 6—15; xv. 2—4;—scripture arguments for, liable to cavil; should be treated as a practical question; not a fit subject for subtle disputation, xix. 2, 3;—gospel orthodoxy necessarily connected with; denial of, prepares for the denial of the incarnation, liv. 11, 12;—may have been lost by God's providence justly visiting human abuse of it; was instituted for the preservation of unity in the church; abandonment of, leads to the great evil of "being tossed to and fro" by every wind of doctrine; set at nought by the early heretics, as it is by modern sectaries; disregard of, leads to profanation of every description; rejection of, by the moderns, has led, in various places, to the adoption of errors subversive of the gospel; not properly upheld in the Church of Rome, lvii. 2—13;—maintained by a host of ecclesiastical writers—unexceptionable witnesses of gospel truth, lxxvii. 6, 7; lxxiv. 1, 2.
- SUICIDE**, in no case justifiable, lxxv. 134.
- SUPPER**, Lord's, received daily in the primitive church, lxxxiv. 17—25.
- SYSTEM**, divine, consists in secrecy; human, in ostentation, lxxxvii. 102—124.
- TABLE**, holy, or altar, Lamb of God slain upon, lxxxi. 111;—communion, an altar, xxxii. 8.
- TERTULLIAN**, testimony of, in favour of tradition; which is confirmed by that of St. Basil, xxxiv. 5—7;—life and character of, *Records*, xvii.
- TESTAMENT**, Old, the veiling of the New; and the New, the revealing of the Old, lxvii. 340;—New, tone of, unsacramental, and not in keeping with the idea of a priesthood and its attendant system, lxxxv. 58.
- THEOCRITUS**, Paganism ridiculed by, *Records*, xvi. 22.
- THEOLOGY**, modern, makes the personality or trinity of the Godhead consist in developments or manifestations; and pretends that all this is intelligible, lxxiii. 55, 56;—a body of, should be compiled, embracing the *church* doctrines, as

[THEOLOGY] taught by the primitive fathers and the early doctors of the Reformation, lxxi. 35.

TIDES, occasioned by the fact related in Genesis, "that the Spirit of God moved upon the waters," lxxvii. 397.

TIMES, present, unsatisfactory state of, in respect to religion, i. 1.

TITHES, belong only to those who preach the gospel; and the appropriation of otherwise is sacrilegious, lxxv. 21—23.

TRACTS, OXFORD, wrong charge against, of introducing theological novelties and Popery; uphold truth against the pressure of the age, lxxxii. 6—9;—doctrines of, sublime, and, if abused, may bring a curse upon the world; doctrines of, should be treasured up secretly in the heart, lxxxvii. 99, 100;—writers of, not insincere, as unfairly insinuated by their opponents, lxxvii. 32.

TRADITION, sufficient, as to some points, xxxiv. 1, 2;—universality of, an argument of apostolic truth, *Records*, xviii. 4, 5;—is to be followed, *Tract* lx. 8;—the question with Rome relative to, regards not the *thing* in the abstract, but the real amount of—that is, it is a question of "plus" and "minus;" embraces matters of ceremonies and ritual observances; apostolic, to be received, as proceeding from divine authority, lxxvii. 13—16;—ancient, prodigiously augmented by the Church of Rome; human, to be distinguished from tradition divine, lxxxii. 22;—clothed with the necessary conditions, must determine the canon of scripture, the heads of Christian doctrine, explain obscure passages of scripture, and give a warranty to certain usages and customs not expressed in the sacred writings; the celestial waters of scripture conveyed through the canal of; perpetual virginity of Mary proved from, as also the paramount authority of bishops over priests and deacons; is not to be equalized with scripture, lxxviii. 12—55;—is no part of the rule of faith; approved, consisted in the confessions and registers of the particular churches; of the Church of Rome, false and illegitimate; genuine, universal, apostolic, only to be admitted; does not support the Papacy, but overthrows it; confirms the creed of the Church of England, 23—43;—apostolic, equally matter of belief with the written word; fixes the sense of scripture,

[TRADITION] and detects novelties ; primitive, not to be contradicted nor abandoned ; should coincide with scripture, 47—75 ;—is scripture unfolded, and is founded on scripture ; contempt of, occasions sects and heresies ; properly understood, the sure channel of truth, 76—99 ;—is the great test of orthodoxy ; is not to be underrated, lxxxi. 337—381 ;—later, explains the earlier, lxxxv. 104 ;—many things communicated through, in “mystery and secrecy,” lxxxvii. 13.

TRAJAN, the Emperor, delivered from hell by the prayers of St. Gregory, lxxii. 34, 35.

TRANSUBSTANTIATION, acknowledged in a certain sense by the Church of England ; but not in the sense of the Council of Trent ; involves a contradiction as taught in the Church of Rome ; denied by Protestants, as being contrary to scripture, to the fathers, and to reason, xxvii. 12—16 ;—Cosin’s History of *Popish*, reprinted, xxvii. and xxviii. ;—no mention of, before the twelfth century ; novelty of, acknowledged by the school divines ; is opposed to the doctrine of Justin Martyr, and Irenæus, and Tertullian, and Origen, and St. Cyprian, and the Council of Nice, and Athanasius, and Ambrose, and Chrysostom, and Augustine, and Bede, and Charles the Great ; insinuated by Paschasius, but not maintained ; is opposed to the doctrine of Bertram ; expressions in support of, adduced from the fathers, not to the purpose ; some hyperbolical expressions of the fathers give a countenance to, but which may be qualified by other expressions of theirs touching the same subject ; was broached in the eleventh century, when a succession of wicked popes governed the church ; fully adopted under Innocent the Third, in the thirteenth century ; should be rejected as an extravagant novelty, xxviii. 1—24 ; lxxxi. 1 ;—is not to be confounded with the real presence ; not to be brought into the field of controversy, for fear of creating scandal, lxxvii. 9—18 ;—is absurd, lxxxi. 228 ;—with its consequences, sprung from a violation of the holy discipline of *caution and reserve* ; and an eagerness to prove to the world a great *secret* of God ; much like our preachers of the “Atonement,” lxxxvii. 101 ;—is condemned by the Thirty-nine Articles, inasmuch as it teaches “that the body

[TRANSUBSTANTIATION] of Christ is not given, taken, and eaten after a heavenly or spiritual manner, but is carnally pressed with the teeth," *xc.* 47—51.

TRENT, COUNCIL OF, changed theological opinions into articles of faith; was not a General Council, *lxi.* 3, 4;—Council of, the ostensible authority for Romish doctrine and discipline; decrees and definitions of, may be thoroughly understood from the usages and preaching of the Roman Church—that is, from the system which those decrees and definitions represent, *lxxi.* 14, 15;—decrees of, respecting the worship of images and the invocation of saints, harmless as to the letter; but are not understood every where alike by Roman Catholics, 17—21;—Council of, opposed to the Church of Rome, respecting purgatory, *xc.* 23—42;—advanced a novel doctrine on the sacrifice of the mass; their definition respecting the mass capable of a good sense, *lxxx.* 81—226;—“bound the whole Roman communion by a perpetual bond to antichrist,” *xv*;—introduced impieties and superstitions into the church, *ibid.*—consisting of a few Latin bishops, slaves to the holy see, *xxviii.* 24;—the Tridentine Articles “unchristian,” *xxxviii.* *ad Scholas.*—transformed theological opinions into articles of faith, was not œcumenical, *lxii*;—the mere letter of its decrees against purgatory not liable to formal objections—presumptuous in asserting it definitively; the Catechism of Trent the expositor of its decrees, *lxxix.* 4, 5;—the twenty-second article not against the doctrine on purgatory, *xc.* 26, first edit.—its agreement on purgatory with St. Augustine and Cyprian, *ibid.*—the twenty-second article not opposed to its decrees, but to the Romish doctrine, which was prior and not Tridentine, 24;—the twenty-second article, far from condemning, approves some portion of the doctrine on the same subject, *ibid.*—the thirty-first article not written against Tridentine doctrine, but against certain existing errors in the Romish Church, 59;—its decrees not inconsistent with thirty-second article (on Celibacy), 64.<sup>8</sup>

<sup>8</sup> “Fatal,” *Newman’s Arians*, p. 421;—the papal apostacy in fairness to be dated only from it, *ibid.*—“ever to be lamented,” *British Critic for July* 1836, p. 52;—the complete formal incorporation of Romish doctrine with the religion of Rome, *ibid.*—the incorporation



TRINITY, three Beings in, working as one; regenerates Christians in baptism; doctrine of, subverted by the denial of baptismal regeneration, lxxvii. 75—86;—the three Persons of, acknowledged to be each God, by St. Basil; does not consist of different Beings, 203;—doctrine of, with that of the co-eternity of the Son and the procession of the Holy Spirit, not expressly mentioned in scripture, lxxvii. 30;—to be believed as a mysterious, incomprehensible truth; fitted, however, to make moral impressions; reduced by rationalism to a mere distinction in the unity of the Godhead, lxxiii. 21—28;—impugners of, are on the high road to perdition, lxxxii. 24;—is taught in scripture circuitously

of prevalent errors with the essence of her faith, *ibid.* p. 8;—the religion of existing Rome in those particulars in which it differs from our own, had its *origin* in the Council of Trent, *ibid.* p. 52;—*atrocious*, and tending to create a wish for the total overthrow of the system, *Froude's Remains*, vol. i. p. 307;—the church has Luther and the reformers to thank for it, *ibid.*—Council of Trent “*unhappy*,” took into the Romish system Romish errors; embodies the mass of the present tenets of the Romish Church, *Newman's Letter to Faussett*, p. 18;—“its decrees not judgments of the churches of the Roman obedience,” *Palmer on the Church*, vol. ii. p. 247;—many things in its decrees unwisely expressed, explained by eminent Roman theologians in a tolerable sense, *ibid.*—possibly nothing contrary to the faith to be found in the decrees of, *ibid.*—not this Council, but the creed of Pius IV. that which *really* binds the Roman Churches to the opinions of Rome, *ibid.* p. 248;—the view of justification by faith (*fides formata charitate et operibus*, or the obedience which is of faith) admitted at its deliberations, held by Bull, and differing from the view properly called Roman, *Newman's Lectures*, p. 400;—its decrees *short of the previous* authoritative teaching of Rome, *Newman's Letter to Jelf*, p. 6;—other senses *short of Romish teaching*, whether before or after Trent, will fulfil its letter, *ibid.*—its language concerning veneration of images unobjectionable, *ibid.* p. 9;—its *language concerning the mass not at all detracting from the bloody oblation*, *ibid.*—its decrees not necessarily tending to existing corruptions in Rome—but only while unexplained, *ibid.* p. 10;—Bishop Lloyd, of Oxford, quoted with approbation, as maintaining that there is nothing of *idolatry* in its decrees, *ibid.* p. 13;—its principles relating to the worship of the Virgin vindicated from being confounded with the received principles of Rome, *ibid.* p. 13;—its tendency to corrupt doctrine can only, as things are, be stopped by some formal declaration the other way, *ibid.*—its doctrine of *pardons* not condemned in the Articles, *ibid.* p. 14;—its decrees a *joint protest* with the Articles *against many of the very errors and corruptions* which our Articles also condemn, *ibid.* p. 17;—the Council of Trent a *very satisfactory omen* that Rome is capable of a reformation, *ibid.*—the decrees of Trent but partially, *if at all*, committed to the actual dominant errors of the Church of Rome, *Postscript to Letter to Jelf*;—its decrees guarded against being thought to favour popular error by the words immediately following its statement on the mass, *Ward's Few More Words*, p. 64;—the hypothesis that the Articles (Thirty-nine) condemn its doctrine on the mass, miserable and shocking, *ibid.*

[TRINITY] and obliquely ; taught from the beginning in the church, as well as the doctrine of episcopacy, lxxxv. 49—103.

TRUTH, utterly hidden amid the corruptions of the world before the coming of Christ ; upheld since the coming of Christ by a visible church, which he founded for that purpose, xx. 1, 2 ; slighting of, prepares the way for an accumulation of errors, lxxvii. 7, 8 ;—difference between subjective and objective truth, lxxiii. 4, 5 ;—not easily acquired ; not to be imparted but to the well-disposed ; should be veiled, like the face of Moses, because of its brightness ; always veiled, that it might appear the more venerable ; is only for the initiated ; lies undistinguished among the mass of vulgar opinions, lxxxvii. 3—134.

TYPE, to be compared with the reality only by contrast, lxvii. 391—393.

UNBELIEVERS, are children of wrath, and will be punished eternally, *Records*, xvi. 9—17 ; xxi. 9.

UNITARIANISM, condemned by the primitive church, liv. 9, 10.

UNITY, a mark of the church, *Records*, v, x ;—necessary, among Christians, *ibid.* xvi. 19 ;—church, infringed on by the Greek schism, and afterwards shattered by the great schism in the time of Luther ; since which period, truth has not dwelt simply and securely in any visible tabernacle, *Tract* lxxi. 29, 30.

VINCENT, of Lerins, expresses in his “Commonitorium” the doctrine of the Church of England on tradition, lxxviii. 1—9.

VIRTUE, and vice, identical with knowledge and ignorance, lxxx. 34—36.

WARDENS, duties of, xliii. 1.

WASHINGS, Levitical, unlike Christian baptism, without virtue or efficacy, though prescribed by divine authority ; and were, in part, superfluous, lxvii. 341.

WATER, element of, sanctified by Christ’s baptism by John, and rendered fit to be a vehicle of spiritual gifts, lxvii. 282—362 ;—we must be born of, to be born of the Spirit, lxxvi. 39 ;—is a peculiarly divine element ; presides over earthly life, and is the minister of heavenly life ; was sanctified from the beginning ; refers to baptism, wherever the “word” is found in scripture, lxvii. 361—389.

WICKED, are condemned to eternal fire, *Records*, xv. 5.

WICKLIFFE, maintained the orthodox doctrine of the eucharist in the fifteenth century, xxviii. 23, 24.

WILSON, bishop, testimony of, in favour of episcopacy and a divine ministry, through which sinners are reconciled to God, xii. 4, 5.

WIT, generally false reasoning, lxxvii. 5, 6.

WORKS, good, rewarded, *Records*, iv. 3 ; xxi. 9, 10 ;—are meritorious, *Tract* lxvii. 2 ;—good, supereminently a Christian duty ; and the inculcation of, the duty of a gospel minister ; without, a man builds on a sandy foundation ; and to check their performance by disparaging them, is antichristian ; are the way to heaven, lxxxvii. 62—65 ;—of prayer, almsgiving, and fasting, which should be done in secret, are modes of obtaining the grace of righteousness ; good, generally, the means of obtaining divine graces and favours, 96—131.

WORLD, the end of, nigh, lxxv. 165—171.

